THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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CONGREGATIONAL UNION OF ENGLAND AND WALES.

BY OUR ENGLISH CORRESPONDENT.

The autumnal meetings of the Congregational Union have been holden at Manchester. The attendance was good. The opening services were devotional. After these an elaborate essay on the principles of Congregational Church Polity, was read by Rev. Dr. Alexander. These principles were also inculcated at a public meeting which followed, accompanied by earnest exhortations to religious action, and the cultivation of personal piety. The condition and operations of the British missions—Home, Colonial, and Irish,—were reported upon. The aggregate income of these combined societies is a little under thirteen thousand pounds. A resolution recommending an annual collection in the churches was adopted. It appeared that not more than 300 out of 1500 or 1800 churches had contributed specially to these missions by public collections.

It appears that

"the operations of the Home missions are carried on in 326 parishes of England and Wales; they have 181 stations, 105 missionaries and students, besides 131 lay preachers, 1,608 Sabbath-school teachers; there are 199 chapels and 206 other rooms, 171 Sunday-schools, containing 12,948 scholars, and 32 day-schools, and 79 Bible classes; more than 100,000 religious tracts have been given or lent, and 67,000 periodicals sold, and 2,500 copies of the Scriptures disposed of.

"The Irish Evangelical Society has 21 persons engaged as agents, pastors, missionaries, Scripture-readers, or schoolmasters; 14 churches, containing 460 members; and of hearers, and those under visitation, there were 4,580 adults, and 1,085 children.

"The Colonial Missionary Society has nearly 100 ministers laboring in the Canadas, Nova Scotia, New Brunswick, South Africa, New Zealand, the Australias, and Van Diemen's land; most of them have either been sent out by this Society, or trained for the Christian ministry, partly at the expense of the Society, in the collegiate institution at Toronto. During the last year, three brethren had been sent out to Australia, and two others had just sailed for Adelaide and Sydney, and one was to embark this week for Nova Scotia; in addition to these their beloved brethren, Fletcher and Poore, of Manchester, had consented to go forth to our antipodes, to gather churches and stimulate the myriads of our countrymen to erect chapels and establish schools, and to improve the moral and spiritual welfare of their adopted country; they would be accompanied by an esteemed young brother, Rev. Edwin Day, of Hyde."

Rev. Messrs. Fletcher and Poore will take to Australia with them an iron chapel complete, and several iron houses,—the cost of the chapel about a thousand pounds. The Board of British missions has found it expedient to somewhat modify their course of action. The original design was to operate chiefly upon the small villages and hamlets, and to carry evangelical light among the poor agricultural laborers. The Board now finds it easier to prosecute their labors in large towns, to aid in them the gathering of congregations, which should be self-sustaining, and be themselves centers of missionary labor extending into the rural districts. In point of fact, the Congregational churches individually, by means of Sunday-school teachers and lay preaching in the villages, do more missionary work than the Home Missionary societies.

Some matters connected with the order of public worship, the character of the ministry, the size of congregations, were referred to with a good deal of wholesome freedom, and afford subjects for reflection. For example, Rev. Newman Hall did not think Congregationalism so suitable for scattered populations as large towns; and he further suggested that good might be done by the introduction into some of the churches of a little of the liturgical element! He also wished that Congregational churches would establish class-meetings, and so secure many people who could not completely, and with so much profit as they desired, belong to any church where the practice of holding class-meetings was not recognized and adopted. This last suggestion is, beyond doubt, a very important one. Thousands of pious persons in England and Wales find their church in the class-meeting; but then every class-leader needs to be a pastor, and men so qualified for leaders do not abound in churches.

Dr. Vaughan spoke freely of "unmaking our present Congregationalism." He knew large towns where there were no more Congregational churches than there were thirty-five years ago. He attributed this to the craving, both by ministers and people, after large chapels. There is reason, he said, to believe—

"that these large structures have been our weakness, and tended to diminish our numbers. This is not the case in all large towns; it is not so in Manchester; and I believe that the ministers who have become mixed up with this state of things, if they could go back fifty years, and had to begin again, they would look further, and be desirous of making a law which should prohibit the erection of any chapel that should seat more than 1,000 people (laughter and cheers). If we are largely to have our congregations in the hands of one man, then the churches must be smaller, or the pastorship will of necessity be little more than a name (Hear, Hear, and No, No). This matter has been upon me night and day; it has weighed upon my mind for months, and I feel that I must now dare to give utterance to my thoughts (cheers). Do not suppose that I imagine that I have made any discovery, because I know that there are many men of the same opinion with myself upon the subject (hear.) There are men who have contributed hundreds of pounds towards the erection of these large places who now believe that the system which they encouraged and assisted in carrying out is a great practical mistake. I should like to do one of two things—either to compel all the congregations worshiping in those large structures to have several pastors, who should form a sort of congregational presbytery, and who should work out from a great center, and evangelize the neighborhood; or, if that could not be done, I should like to have a vice into which I would put those large churches and screw them up, so as to reduce them to proper dimensions (laughter and cheers); so that by possibility there would be only 1,000 people able to obtain access within their walls (laughter).

Rev. T. Binney spoke with his customary frankness and liberality of sentiment,—

"I wish the principle could be more clearly recognized, that if a congregation wished to adopt a particular course, it should not be thought to be inconsistent, because their form of worship might be different in some respects to that in general use. I only wish that Mr. Hall had gone a little further, and had suggested, that if a congregation chose to have a large place of worship, the principle should be extended to two or three congregations, and they work together harmoniously. We might have a plurality of pastors and elders; and since every man has not the same gift, three or four congregations might be united. We might thus consolidate our various powers, and have the ministers in common, and employ those various gifts that Christ has given severally unto us."

The following statement includes some painful facts, but must be taken with some abatement as being too general and comprehensive:

"I should like, sir, said Mr. Binney, to direct the attention of the brethren to the question of liturgies, and to urge upon them the necessity of greater spirituality in the devotional parts of our services (hear). In this we are very deficient (hear, hear). We are, perhaps, inferior to every Christian denomination in this respect. As I said last Thursday, at Peckham, where I had the pleasure to preach an ordination sermon, we, as Congregationalists, as a body, are very deficient in the spirit of devotional reverence; and I think that the want of it is most exhibited in ordination services, and that want chiefly among ministers (hear, hear). My heart has often been torn at an ordination. The ministers seem to think they have nothing to do with the matter of worship. Whenever there is a little bit of a hymn sung, they seem to think it is quite another part of the service, and out they go into the vestry for a bit of cake, half a glass of wine, or a whole one (laughter and cheers)—and sometimes all this is exhibited within sight of the congregation. They seem to have no respect to the deep devotion which should characterize the service, and no regard to the example they set to the people, but they seem to imagine that the whole of the devotional service may be trampled under foot. I beseech my brethren to look at this subject (hear). I am not going to say that liturgies would increase a spirit of devotion (hear). I don't know, but I think that if the people were brought more into active employment with the service, it might react upon our own feelings as ministers, and tend to reproduce a like spirit among the people."

Rev. Dr. Halley objected to general charges against ministers thus made, and did not believe the practice alluded to was at all common. He did not think a liturgy would improve their spirituality, and exhorted to stand by free prayer.

The state of the voluntary Protestant churches on the Continent of Europe was brought under notice by a very valuable and interesting paper, read by Rev. E. T. Prust. The claims of the Bible Society on the churches, particularly with reference to the effort being made for China, were prominently presented. The persecuting spirit now existing in foreign Catholic States, was referred to, and a Resolution thereupon adopted in the following terms:

"That this assembly, firmly attached as it is to the great principles of civil and religious liberty, views, with the deepest regret and indignation, their repeated infraction in Tuscany and other Roman Catholic States of Europe; and, while cheerfully according the right of free opinion and speech to all persons in this land, would solemnly protest against any invasion of this sacred privilege in other countries, and would ask respectfully, but firmly, of the British government, that while it continues to protest against the infraction of that liberty of our countryman, when resident in continental countries, which is so unrestrictedly enjoyed by all foreigners while sojourning in Great Britain."

The great movement in China, and the past and prospective labors of the London Missionary, were discussed,—Rev. W. Milne giving a history of Christian operations in China, and their bearing upon the revolution now in progress. It was Resolved—

"That this assembly, having regard to the peculiar openings now presented for the diffusion of Christian truth in the vast regions of China, is desirous to congratulate the directors and supporters of the London Missionary Society, on the distinguished honor put upon that institution, in its having been the means of translating the Holy Scriptures into the Chinese language, and to have assisted in carrying a revised edition of the New Testament through the press, at the time when barriers to its circulation have been unexpectedly removed; and feeling the importance of following up the written Word with the living voice of the preacher; this assembly rejoices in the avowed intention of the society to send out additional missionaries to preach the Gospel in China."

CHAPEL BUILDING SOCIETY.

During the session of the Congregational Union, a public meeting was held to promote the objects of this Society, and to extend to the country generally efforts which have hitherto been local and isolated; much has been doneby similar organizations in London and in Lancashire. More than "a Fifty Thousand Dollar Fund" has already been realized, giving two thousand pounds a year for five years, in which time it is proposed, if possible, to erect fifty chapels. But to meet all the claims upon the Society would require thousand pounds a year for the period named.

CHRISTIAN YOUNG MEN.

An American correspondent of a London religious paper recently gave a very desponding account of the state of piety, or want of it, among the young men of certain American cities. It is the happiness of many English churches to have a goodly number of pious young men, who are associated for mutual improvement and in benevolent labors. A young men's missionary association recently held its fifth annual meeting in the library of the Baptist Mission House, London. The Report embodied some pleasing facts:

"Five lectures had been delivered in the Library during the previous winter, on subjects connected with Christian missions. The lecturers were Revs. J. H. Hinton, M.A., George Smith, J. Stoughton, J. B. Brown, and Mr. J. T. Cole. Thirty-two lectures, illustrated by dissolving-views and a new apparatus, had also been given to the young at various schools and chapels—twenty-four in London, and eight in the country—at Reyleigh, Diss, Bury St. Edmund's, Ipswich, Cambridge, Chesterton Huntingdon and Waltham Abbey. These lectures were attended by upwards of 12,000 children and young persons, and were delivered by members of the association. Arrangements have been made for similar lectures during the present winter on 'India.' The number of foreign schools for which the Society had found support among schools at home was 20, at an annual cost of £266. A special contribution had been raised among the members to assist the parent society in its scheme for sending twelve additional missionaries to India, and the sum of £60 had been handed over for that purpose."

The Congregational Union has ordered a very valuable paper on "Young Men in relation to the Congregational churches." Remarking upon this paper, Mr. Morley, of London, and one of the most active and devoted men of the age,

"dwelt upon the beneficial influence of such organizations as the Young Men's Christian Association in London, which had been originated by young men themselves. They had established Bible-classes, and had meetings for conference; and, as the result of these conferences, they set themselves to the circulation of tracts, and the visitation of those of their own class, in the various establishments with which they were connected, whose welfare they had at heart.

"It is remarkable to observe, when such an association is established, *what an amount of available talent there is in connection with our churches. I believe that our ministers generally have no idea of it.* I have lived to see the value of earnestness in any engagements with which I have had to do, and I would urge on our country churches to look at young men as objects of great attraction. . . . When you look at the position of our young men, both in London and in all our great commercial towns, it appears to me that nothing but the interposition of God can save them from vice and immorality."

On the same occasion, Mr. Perry, of Chelmsford, gave a very interesting account of his experience in connection with youngmen, many of whom he had induced to become Sunday-school teachers. He had built a class-room, in which about forty young men assembled periodically, and he had been obliged to decline taking more for want of room. He had found kindness to be the key to the human heart:

"You must gain the confidence and the affections of the young before you can work upon them. I have received some notorious characters, but I have completely subdued them. How has this been done? Just by showing myself that I am upon a level with them,—that in a spiritual point of view we stand upon the same platform. I seek not theirs, but them. I want to bring their souls to Christ; and you may soon convince a young man that you feel interested about him."

AGRICOLA.

LETTERS FROM ITALY.—No. I.

October 17, 1853.

To the Editors of The Independent:

GENTLEMEN:—Italy is no more the stupid, sleeping, lazzarone-like country it was, or seemed to be, ten years ago. It has waked up, and is every day waking up more, to a sense of its wrongs and of its wants. It is true tyrants are here on their guard, and have every appearance of strength; but patriots also are on their guard; every day sees their number increase, and they are anxiously waiting for a favorable moment. That moment will, must come, and seems near. The long expected European conflagration, or a possible conflict between Sardinia and Austria, or, still more likely, a case of *spontaneous combustion* may bring it about very soon. Be this as it may, I trust your readers take a sufficient interest in that beautiful but unfortunate part of God's world, to find acceptable the details which I may give you in these letters of its present state, sufferings, and hopes.

In the list of the wretched little States which cover most of the Italian peninsula ROME comes first; first in wretchedness as well as in renown; first also, it seems, in her prospects of deliverance. There, with the aid of foreign bayonets, reigns, by terror, *the common father of the faithful*. Politically, the Roman States are now crushed under an infuriated absolutism. Arrests for political offenses, or for *suspected* opposition to the government, have become, of late, quite numerous. Families are in constant fear of seeing some of their members carried off, and thrown into the papal dungeons. On the face of almost every man of the lower classes you may read their concentrated furor, and their deep sadness. Deeper and deeper grows their hatred of priest dominion, and you may expect, at the first outbreak, not an expulsion, but a merciless destruction of the priests. It is one of their watchwords that the priests *must perish*, and you might sometime overhear some of the people say to each other, in enigmatic phrase:

Ricordati Pasquin,
Se cambia il vento,
Al macel de' corvi
L'apuntamento! *

Besides the regular persecution of those whose political creed disagrees with the Pope's authority, the old motto of the church, *compelle eos intrare*, is there carried fully into execution against all Romans whose *practice* is not in accordance with the Church's commands. In every parish, the priest, who is provided with a full list of his parishioners, writes down the name of every one who comes to confess. If any one delays too much coming, his name is put on a black list, which is posted up on the church door, so that everybody may know of his *sin*. If after this public warning the sinner continues obstinate, the curate calls upon the gend'armes and sends them to the rebellious son of the Church to arrest him and take him to prison—there to remain until he has come to a better sense of his duties.

But if the papal goverment makes its subjects feel the weight of its authority, it is at the same time reminded of its own inferior condition, by the growing insolence of its powerful protectors. Not only does France resist the prayers of the Pope to withdraw the French troops, to make room for Austrian soldiers, but its representatives in Rome, the heads of the French army, meddle every day more and more with the concerns of the Pope's government. The patronizing air assumed by the French generals down to the very lowest soldier, is a sore which nothing can heal, except the departure of such dangerous saviors. Unfortunately, they will not go away, and decline even answering the question put to them: *When* will you go? Bonaparte thinks Rome a good strategic position in view of the coming European troubles, and will not quit it. Who knows but that one of these days he may altogether deliver the *holy father* of the troubles of a civil government, convert the Roman States into a vice-royalty for the benefit of some of his family, in order—as he would certainly say—to protect, in a more efficacious manner, the sacred head of the Church?

Nothing can give an adequate idea of the poverty, distress, and social degradation of Rome at the present time. Beggars go in crowds through the streets and besiege the stranger, while the better classes of society have fallen into a state of prostration and discouragement which paralyzes all enterprise and progress. Among the most powerful causes of pauperism in Rome, lottery gambling has struck me as peculiarly deleterious in its results. There, pressed by want or tormented with the desire of obtaining money without labor, everybody gambles, from the highest prelate down to the lowest beggar. The *preditorie*, or lottery offices, are the most frequented lively places of resort; while everywhere else inaction, sleep, and death reign—there you find life, trade, activity. These are the arteries of the State, the chief wheel of its machinery. He who wishes to know what enormous numbers of wretches are caught in these *preditorie*, needs only to spend one day in the neighborhood of one of them. Before the day is past he will fly from the sight of that ruinous fever, of that indescribable madness of a degraded people in search of an unlawful lucre.

NAPLES is a model-monarchy, there can be no doubt of it, since the priests say so. Well, then, would you like to know how such model-monarchs as King Bomba act, in difficult circumstances? Take the following recent fact as an instance: Bread is dear at Naples, and macaroni too, since our continental harvests have failed. In consequence, the people grumble; and, in their ignorance, seek for somebody whom they may accuse of their poverty. Rumors go abroad that there are men who buy corn in order to starve the people, by sending away their food; and soon, the rumor growing, all the merchants who trade in corn and flour are in danger of being mobbed by an infuriated and famishing multitute. Seeing this, what does the king? Does he protect the trade, the property, the liberty of those merchants, whose activity in business, in fact, save the city from greater distress? Not at all. Satisfaction must be given to the blind and stupid furor of the lazzaroni, who are the most faithful supporters of the throne. Therefore the merchants are arrested, put in prison, their property confiscated, and God only knows what else may befall them. Another fact: A Signor Torelli, editor of a little theatrical newspaper, an intimate friend of the former minister of police, Del Caretto, was known in Naples as enjoying much credit at the court. On a sudden, a month ago, he was arrested and put in prison on account of an article he had published in his paper on the subject of Homeopathy, in which article he gave the opinion of the king on that new system of medicine. Nothing was said against the article as such; Torelli was arrested merely to answer the charge of 'knowing what the king had said in a private conversation,' and to be compelled to give the name of his informant. Upon his refusing to answer, he was sent from the police prison to another. It was ten o'clock at night when he was ushered into a room where he found another prisoner. This latter fellow recognising Torelli, and knowing that this Torelli was the very spy who had caused him to be arrested, he rushed to him and struck him on the throat with a razor, almost

* "*Remember Pasquin, if the wind changes, at the crows' slaughter-place is the rendezvous.*" To understand this it is necessary to know that the priests, on account of their being always dressed in black—and also, perhaps, on account of their *getting fat* upon the dead—are generally called here, by their Catholic enemies, *crows*. As there is in Rome a place called the crows' slaughter-place, the equivocation of the Italian phrase slightly veils its meaning.

killing him. This may give you some idea of Neapolitan manners in high life.

You know, perhaps, that every year, in January and September, St. Januarius performs his miracle of the liquefaction of the blood. The month of September is, in Naples, the month of miracles and festivals. You see nothing but processions, illuminations, fireworks, in honor of the saint of each street. The twice ridiculous miracle of St. Januarius took place as usual; as usual, also, the king and the court went to the cathedral to thank the saint for his visible protection. Somehow or other the people did not show, this year, as much zeal as usual; the priests complained that the people of the suburbs seemed rather cold, when an incident took place which warmed up the popular enthusiasm. At the corner of the piazza Fontana Medina, near the Serignano palace, there is an *Ecce Homo* made of pasteboard. Suddenly the rumor spread abroad that *he* had been seen *shaking*, to which, it was soon added, that *he* had shut and opened the left eye. The news produced an incredible effect in the town. The people, both from the town and from the country around, crowded in such numbers that after trying vainly to clear the streets around the idol by means of a regiment of cavalry, the police were compelled to have the image taken away.

From the GREAT DUCHY OF TUSCANY we heard, lately, of the abolition of the law which gave the towns the choice of their representatives. No more elections then,—everything left to the good pleasure of the petty sovereign. Thus, one after another, fall the liberties and rights sworn by the Great Duke during the year 1848. The preamble of the decree is brief: "Our will being to constitute, on a new basis, the representation of the commons in order to make it harmonize with the other institutions of the State," etc. Then follows the decree giving the Great Duke the right of making the chief magistrates, and leaving the inferior ones to be made *by lottery*,—yes, by lottery. The names of the wealthiest citizens are to be written and put in a bag, and drawn; and in such a manner are to be chosen the managers of the town affairs. This is an original idea at least.

You have heard already, I suppose, of the outrageous arrest of Miss Cunninghame at Lucca, for having given a Bible and the Pilgrim's Progress to one of the Great Duke's subjects. The *law* made by that stupid old villain condemns her to from five, at least, to ten years imprisonment and hard labor. How long will such things be permitted? Even the French newspapers reprove the brutality of the law. Were I not a friend of the Peace Congress I might almost wish that a couple of British men of war should come before Leghorn, to claim imperatively—and in Capt. Ingraham's fashion—their Scotch countrywoman. I understand the American Consul has done his duty in this affair—but to no purpose.

In the DUCHY OF MODENA numerous arrests have taken place of late. There were false rumors of a Piedmontese invasion which seemed *to take* very much with the people of that little country. It is pretty clear that they would like better the statuto of Charles Albert than the *motu proprio* of their not loved sovereign.

In MILAN and all over the Austrian dominions in Italy, you hear of nothing but vexatious arrests on the part of the masters, and anger, impatience of the yoke, on the part of the people. Such is the insolence of the Austrian soldiers there, that at Brescia the son of Count Porcelli owes now being put in prison for having, in saluting in the street the General Susan, brought his hat lower than the chest—when he ought to have lowered it to the knee! You may read in the papers of the martial law being no longer in vigor in Milan and other places. It is true a decree has nominally put an end to it. The people are no more to be judged by military courts, except in many, many cases like in the English grammar where exceptions are often more numerous than the cases where the rule applies.

There have been rumors of a change of ministry in PIEDMONT, but without ground it seems. Another rumor, but more consistent, is that the government have resolved to modify the Senate, by making new Senators. You are aware of the opposition of that hereditary body to the spirit of progress of the country. A small number of new members (which are under the nomination of the king) would displace the majority. If this takes place you may expect a series of stringent laws against the despotism of the priests, which will make these enemies of mankind exclaim (as they always do when they are not masters) that they are persecuted.

I meant, in beginning this letter, to conclude by giving you some extracts from the liberal papers of Piedmont and Sardinia, which might make you see what progress the anti-papist feeling is making in Italy, but want of time compels me to postpone until a next letter. And besides such extracts will come up naturally when I speak to you of the *religious* movement which is now taking place in some parts of the peninsula.

L. P.

GALLERY OF EGYPTIAN ANTIQUITIES.

COLLECTED BY DR. ABBOTT.

If you would like to be saved a voyage across the stormy Atlantic, and a tour from Cairo to Alexander, just walk with me into Stuyvesant Institute, and for two shillings the portals will be opened which will admit you to the Pyramids and their mysterious precincts, and make you actually feel as if you were walking with Abraham, with Shishak, and Terah—as if you could see the Israelites at their toil while looking at the unburnt bricks they made (though in these there is plenty of straw)—as if you were walking upon the plains of Zoan, or standing in the halls of the Pharaohs.

Here we realize indeed that "there is nothing new under the sun," and at every new article that meets our eye we gaze in wonder at the perfection with which it is wrought, and ask—but there is no answer—How were they enabled to do all these things in a manner which the skill of modern artisans can hardly equal?

Those who ought to know and can have no motive for deceiving, assure us that there can be no doubt of the authenticity of this collection; and when we are told that this is a Theban mummy and that the breast-plate of a king who lived nearly a thousand years before Christ, we may behold and believe.

The "fine linen" of which we read so much is not so fine as any that we are now in the habit of calling coarse, but it is not the less curious to look upon; and what a sensation creeps over you as you take in your fingers the shroud of the proud Amunoph, who lived 1550 years before the Christian era! And here is another piece which fell from the hand of some fair damsel whilst she was actually darning it, exactly as we fair damsels darn in these days, and with a needle almost precisely resembling a modern darning needle, and with stitches such as no good housewife need blush to own.

Here are children's dresses embroidered with scarcely less taste than "modern mammas" display, and work-baskets ample and convenient—two skeins of thread and a toilet box and the pigment such as Jezebel used to stain her eyebrows, and the little stick with which it was put on.

These locks of hair might have been braided by any modern barber, and would have gained him credit; and this comb was actually used by some dark-eyed maiden to smooth her flowing tresses, and make her beauteous in the eyes of one whose smile she essayed to win.

And these are the toys with which Egyptian children played three thousand years ago! and if they were placed in some modern toy-shop the day before Christmas, would not be recognized as at all different from those Santa Claus dispenses so freely now. Here is a little stone ball with the Greek alphabet inscribed upon it, for greater facility in teaching children their letters, and some small tablets exactly resembling our slates in frames, upon which they learned to write, with the stylus they used in writing.

"Men and women are only children of a larger growth," and truly children are children all the world over, as these wooden dolls will testify. There has been scarcely any improvement in baby houses or their occupants.

Here is the inkstand of a scribe, and the pallet of a painter, with the brushes and pigments, perhaps used by this very mummy standing here so prim and mum, to whom I am continually addressing the words of the poet:—

"And thou hast walked about, how strange a story!
In Thebes' streets three thousand years ago,
When the Memnonian was in all his glory,
And time had not begun to overthrow
Those temples, palaces, and piles stupendous,
Of which the very ruins are tremendous."

It is a cold rainy day, and it is gloomy enough among this musty old trumpery, unless the fire of enthusiasm is kindled in your soul,—but if you are at all like me you would not shiver in such a place were it ten times colder, for I imagine myself on the burning sands of Egypt, beneath her sunny sky. I could stand all day and talk to these silent figures, but yet I am not without a strong desire to know what they are saying to me. How I should like to read those hieroglyphics, and revel in the very thoughts of this strange people.

To think of seeing the bronze plate worn by the very Terah we read about in Kings and Chronicles, with the name inscribed; and the breast-plate of Shishak who took Jerusalem from Rehoboam, with its *cartouche*, corresponding to the armorial bearings of the feudal lords,—of looking upon the necklace of Menes, the first Pharaoh of Egypt, and earliest king in history, and the gold signet ring of Shoufou or Cheops, the builder of the great Pyramid, two thousand three hundred and fifty-two years before Christ!

When the Egyptians closed their granaries, the locks were plastered over with the mud of the Nile, and then stamped; and here they are before our eyes—some of those clay stamps which of course could not be broken without immediate detection.

Here are mummied eggs, which the *hens of antiquity* laid, proving that hens are not *progressives*, as the *latest patterns* differ very little from those which gave birth to the chicks of the olden time!

We are told that the Romans, for many years after the Christian Era, did not use lamps, yet here is a lamp found in the Pyramid of Cheops, and another in the Pyramid of Lakkatah of green porcelain, and candlesticks without number, and this image of a woman kneading dough would be recognized in any farmer's kitchen as a genuine housewife at a modern bread trough.

It was the custom among the Israelites to have the names of heads of families inscribed upon their staffs, an allusion to which is made in Numbers 17:2; and a similar custom seems to have prevailed among the Egyptians, as the chief person in the representations on the walls of the ancient tombs has always a staff. And it is easy to imagine some dignitary to have perambulated the streets of the city, stopping here and there before some sphynx or obelisk, his hand resting upon the ivory head, while he read the hieroglyphics which enumerated his titles, or his wondrous deeds, and which he thought would need no interpreter.

Here are what are called a handsome mummy, and a very handsome mummy, and a magnificent mummy, but I am not *savant* or *amateur* enough to see any beauty in a mummy; but the colors of the hieroglyphics are very brilliant, and all the figures are in wonderful preservation. On a piece of a covering of a mummy is the figure of an Israelite, bound, and placed on the sole of a sandal, as a mark of contempt. What a verification of Bible history; indeed this is the place for the infidel and the skeptic to come and ponder, to believe and tremble!

And this is said to be the leg of a chair in which Pharaoh Bu-han-a-ten-ra actually sat 1430 years before Christ, and this a ring with the armorial bearings of Thothmes III, the Pharaoh of the Exodus, 1495 years before Christ; and another with those of Thothmes IV, the king by whose order the great sphinx was cut out of the rock near Ghiseh; and a gold signet ring bearing the name of Shoofoo, the Suphes of the Greeks, 2325 years before Christ.

Here are clasps, and bracelets, and necklaces, and amulets, all exquisitely wrought, and of the finest gold and silver. And the custom so prevalent now of wearing ornaments in the form of serpents and lizards, and other hideous things, was also a custom of the Egyptians, verifying the proverb that fashions have periodical spasms! A good housewife says, if you keep a thing seven years it will be sure to come in use; so it seems equally true that if you keep a thing seven thousand years it will come in use also, which ladies who wish to be economical, and yet always in fashion, might do well to remember!

Some of the ornaments are set with precious stones, pearls and emeralds and carbuncles, cornelian and agate, and in many of them the workmanship is not at all inferior to the chasings and engravings in the splendid show-cases on Broadway.

There are in this collection more than a thousand specimens, which Dr. Abbott spent more than twenty years in collecting, at an expense of a hundred thousand dollars. Every reader of history, and especially every reader of the Bible, must examine them with peculiar interest. Here the antiquary may revel to his heart's content. There is everything in the form of man or animal upon the face of the earth—fish and fowl and creeping thing; everything that the hand of man hath devised and the hand of man hath fashioned. There is a high degree of beauty and the very lowest degree of deformity, but in all there is abundant food for thought, and abundant material for the study of the mind and habits and character of the country and people their works here represent.

But alas that the glory of such a people should have passed away! and the why comes up with almost frightful pertinacity. "Because they knew not God, and remembered not his counsels." They oppressed "His people Israel," and he cursed them with a terrible curse. And then the Israelites, "His chosen," went astray, following after other gods, and his anger was kindled against them also. From being the kings and princes of the earth, they have become "hewers of wood and drawers of water." And the same blight is falling upon the countries of modern Christendom, which have "turned unto idols," dishonoring the true and living God. Spain and Italy are already "a reproach and by-word among the nations."

Let us remember that it is only those who love God and serve him,—who cherish his Word more than gold, and value it more than his treasures—who will prosper as the Lord counteth prosperity. Most emphatically has it been proved that only those who feed upon the "bread of life," and drink at the "fountain of living waters," can increase and multiply, and shed forth luster,—the Bible is the rock, the sure foundation upon which every people must build its walls.

Let us look upon Egypt, and Arabia, and Palestine, and all the borders of the Mediterranean, those fruitful hills and vine covered valleys, and while we mourn their desolation, resolve that the glory of ours shall be that her people love justice and remember mercy.

M. M.

CANADIAN AFFAIRS.

MESSRS. EDITORS:—In a former communication I stated to you that a suit in chancery had been instituted here to reduce a bargain, by which £10,000 had been gained by *some* parties by an adroit purchase of city debentures, and that in the examinations of our Mayor, Mr. J. B. Bowes, these parties turned out to be himself, his partner in business, and Mr. Hincks, our Prime Minister, but the clear profits of the transaction were declared to be somewhat over £8,000. As the original suit condescended a £10,000 as the profit, it became necessary to present a new bill, suing for the actual amount now proved to have been realized, and a new bill accordingly was presented to the court. Earnest endeavors were made to get this bill refused, and the wise men of the law who were employed by the speculators were zealous in their efforts to show wherefore the court could not entertain it. The court took time to consider the case, and fears were entertained that on the point of law the matter might be quashed and the gain be secured to its present holders; but on Monday, 24th inst., the Chancellor, Blake, intimated the unanimous decision of the court in favor of the new bill, and stated that "if the plaintiffs proved the allegations in the amended bill, they would be entitled to relief." So that the whole case will now come before the public, and there is little doubt that the bargain will be declared null.

On Thursday, 20th, two of the new professors in our University delivered their inaugural lectures—Prof. D. Wilson, LL.D., History and English Literature, and Prof. Chapman, Mineralogy and Geology. They were introduced by Dr. McCaw, President of the University, and addressed a large audience who had assembled in the hall of the University buildings.

Dr. Wilson brings a high reputation from Edinburgh, his native city; and Prof Chapman has also attained celebrity as an accomplished geologist. Both lectures were listened to with marked attention, and the impression seemed to be general that these gentlemen will be valuable acquisitions to our professional staff, and do much to elevate our University to that rank which every true Canadian must delight to see it attain and enjoy.

On Friday evening the President introduced the new Professor of Natural History, Dr. Hincks, and the new Professor of Modern Languages, Dr. Ferneri, to a large and intelligent audience. Each delivered an inaugural lecture, which gave high promise of pleasure and profitable instruction to those who shall attend on their prelections.

At the close of the lectures the President explained the new constitution of the University, and after giving an account of the many changes which had been made in order to accommodate it to the wants and wishes of a mixed people, he said—

"Now I have no hesitation in stating that the application of the principle on which the University has been founded—the principle on which the new Act is based—is the best, so far as concerns the separation of University and Collegiate powers, and that with a mixed population it is impossible to act upon any other. In this arrangement there are these advantages:—1. There is the advantage of having a fixed standard of the proficiency necessary for admission into the University and obtaining degrees. I look upon that as a matter of immense importance. It is a subject which has already engaged the minds of many persons in the States, and an agitation has commenced in favor of the establishment there of a National University. If you multiply universities, you multiply the standards on which degrees are conferred, and of course diminish their value, because unfortunately it is not unknown that in one university a person may have taken the degree of B.A., who in another would not be admitted as a matriculated student. That advantage then is gained by having the University of Toronto employed as an examining University, to which all candidates for degrees may come forward and may be examined by the same standard. 2. Another advantage is, that students instead of being forced to reside at the seat of the University may, after being matriculated, return to their residences and remain under the parental charge while attending lectures, merely coming up to the necessary examinations. 3. A third advantage is that, while the funds of each separate religious denomination may be unable to provide a University worthy of the name, they are left free for being better employed in relieving the spiritual destitution of their own people, instead of being spent on education, which can be got for nothing elsewhere. The endowment of the University is such, that all the necessary requisites can be furnished, without pressing in any degree on particular religious denominations. With reference to University College, it has been founded with a view to providing the highest class of education that we are capable of affording to all that come to us, without reference to their religious creed. The education it affords is principally these: 1. The funds of the Institution being derived from public sources, are such as to enable it to support a staff of Professors, such as, without meaning to assume anything to ourselves, we may say is not likely to be equaled by any other Institution in the Province. (Applause.) 2. Another important advantage is, that in consequence of our having a public endowment, the education it affords is at barely nominal rates, so that the great mass of the people may avail themselves of it. 3. A third most important advantage is that, by means of scholarships, we are enabled to call forth the talents of not a few who may have difficulty in paying even the small sum required for attendance. But it may be asked, what provision is there made for the residence of the students? Unfortunately as we have not buildings appropriated for the purpose, we are obliged to make temporary arrangements, but these are such as I think will secure ample supervision being exercised over the students, who shall be required to reside only in such places as shall have been approved of by their parents or guardians. The religious instruction of the students will be attended to by the ministers of the different religious denominations to which they respectively belong. In speaking of this subject I cannot avoid touching on the charge which is too notorious for me or any one else on such an occasion as this to overlook—I mean the charge that we are engaged in carrying on a system of godless education. If by this is meant that we are carrying on a system of education in which it is desirous to turn away the attention of the student from any reference to religion, no accusation could be more unjust. I think I can speak for each of my colleagues as well as for myself, when I say that we are thoroughly impressed with the conviction that no system of education can be considered complete without religious instruction. We are thoroughly impressed with the conviction that, let us communicate what amount of knowledge we may to the students committed to our charge, this will be almost valueless if it be not accompanied by that higher knowledge—the knowledge of Him whom to know is life eternal—and that a knowledge which will qualify for discharging well the duties of this life must have a regard also to the stern realities of that world which death curtains out from the mortal eye. (Applause.) But while we are deeply impressed with such conviction, we are at the same time equally impressed with the belief that in carrying on such an Institution as this, we are under the obligation in a mixed population to respect the religious feelings of each denomination. There is a necessity for considering what shall be done, whereby the wants of all shall be provided for, without interfering with the religious scruples of any. Now in a University, it is plain that but one of three systems can be adopted—that in which there is but one form of religion, one system of doctrine taught—another in which all are taught and degrees conferred on all—or finally, that in which no system of doctrine is taught. I have no hesitation in saying that I consider the first of these infinitely the best—as I consider it best that the whole community should be of one mind, and united together in harmony and brotherly love. But unfortunately it is not so, nor will any reasonable man sister, ten years hence. The witch and rapper told him her whole history, and she herself, as in the other case, announced herself happy in the world of spirits. Now, said the professor, I came on purpose to blow you up; I have no sinecure, nor ever had. But the witch lost no believer. "The best mies it."

Since the world began there have been necromancers, magicians, witches, familiars, conjurers, jugglers, sorcerers; the Bible condemns the whole brood of them. In our time all the

when we *assist* him to commit sin—Acts 8 : 1; or when we *delight in* and *approve* of his sin." So we might go through with the fourth, the eighth and tenth commandments especially, and show that the Sabbath breaker, in God's estimation, is full of oppression, covetousness, fraud, and murder; yet elders, deacons, preachers, professors of Christianity, in this and adjoining States, run their steamboats, their railcars, stages, etc., etc., on Sunday, tempting, commanding, enlisting thousands and tens of thousands to violate the needed rest as often as it returns.

True, a few of them justify themselves, because they contend with their associates against the practice, but hold on to the stock, work the poor men on that day, and pocket their earnings to support their extravagance, or give a mite for appearance' sake, for they do not love God, else they would keep the commandments, as their physical, mental and moral nature demand.

We know of many an elder and professor, who is doing this very thing, and sending their Sabbath-breaking establishments by our own door every week, and contaminating every beholder—murdering souls and bodies, in the Bible sense of the term, every day. Yet they are considered by the churches with whom they stand connected, honorable men and good Christians, and by some of their preachers as *not* Sabbath breakers, because they vote, as directors and stockholders, against the practice. Then again, there are men out of the church calling themselves trustworthy, respectable men, while they are thus robbing God, and those who work for them, or hear, or know of such conduct. Good citizens! Our State Legislatures, saying nothing of the Legislator of Heaven, says such are not good citizens, and of course they are not good Christians. If all were to follow their example where would be the hope of this nation—of the world?

Better, far better would it be for the world if there were not such a professor, or citizen, in it. Better, far better, if the churches who allow such conduct were disbanded. Better, far better if the silent professor who sees, and *apparently* approves of such a practice would make no professions of love to God, or man. While they see a brother, or neighbor sin, and do not warn him of his danger, the blood of souls will be required at their hand: yea, more, do all they can to prevent it. God and the State have provided ample means to prevent it, and both call on the Christian and patriot to use them to the uttermost in reforming the desolating, damning evil. HARMON KINGSBURY.

MT. HERMON, S. I., Nov. 3, 1853.

OUR SPECIAL CONTRIBUTORS.

[The following persons are engaged as special contributors to the columns of *The Independent:* Rev. G. B. CHEEVER, D.D., (C.), Rev. H. W. BEECHER (Y.), and MRS. H. B. STOWE.]

THE ORATORICAL POWER OF GAVAZZI.

We have seldom seen this more strikingly displayed than in a recent address in the Italian language to an assembly of his countrymen in this city. We shall present to our readers an extract from the report of this address, as given in the New York *Daily Times*, because Gavazzi's Italian orations have rarely been reported with anything like the fullness and fervor of the original, and this report is unusually effective. That vigor of expression and fiery zeal, says the reporter, "which distinguish his public efforts are infinitely more conspicuous when he is speaking his native tongue, while the great oratorical powers he undoubtedly possesses show to much better advantage. His points are more strikingly made—his illustrations are vastly finer and more forcible, and the current of his ideas flows along in an unbroken stream of vivid and coruscating eloquence, when freed from the difficulties of a foreign idiom. Meanwhile, the influence he appears to wield over his countrymen of all classes in this city is unlimited. They hang breathless upon every word he utters, and, in the more stirring passages of his appeals, seem to be carried by storm, bursting forth into such boisterous demonstrations of applause as fully exhibit the passionate warmth of the Southern character. These observations are deemed in place, because those who have not seen or heard the Padre addressing an Italian audience, can have but an imperfect conception of his real power."

After some general remarks, Gavazzi said that his present mission here was rapidly drawing to a close, though he had something more to warn and to advise. When he left America, when he once more obeyed the summons of a cause, to which he and all he had of means, and life, and hope were gladly offered up, his words would remain behind him.

"The Padre then referred to a theme which he said he had, of late, constantly referred to, orally, and through the press, because it was a theme fraught with tremendous import to this country, where every nerve was now strained by dark conspirators to poison the fountains of liberty. He referred to the mission of Bedini, Papal Nuncio and Envoy Extraordinary to this Democratic Republic. The Padre then gave a scathing history of that prelate's public life, from his first promotion to the execution of Ugo Bassi. In this connection, he mentioned what he called the ridiculous fabrications of the article published by Jesuits in the Milwaukie *Sentinel*, and the echo made to it in the *Freeman's Journal* of this city. He then exposed the "discrepancies, and absurdities" of the Papal journals. But he would do the editors the justice to say that they, poor fellows, really knew nothing of these wickedly-spun falsehoods: how could they know? What had been their practical experience and information of such matters? Why, they were not even acquainted with the iron hand that rested over them; they could not divine the terrorism of the wizard circle that surrounded them; no, they, living in this country and attending mass on this soil, knew nothing of the terrible power in whose presence they were scribbling like poor, dumb instruments; but, if things went on here as they were now doing, and these gammon lived a few years longer, they would find out the truth, which, if they could but faintly conceive it now, would appall them. They would probably be the first to behold the real countenance of their dreadful host; the first to perish for some act of insubordination, as being the most in the power of the dark company, and nearly all formerly Protestants won over by motives of interest or passion, and therefore under constant surveillance. Then again, they were but doubtful and unimportant tools, to be put out of the way when the little purposes for which they were used had been achieved. The Padre proceeded to prove the 'utter nonsense,—for nonsense it was, however solemnly bad the end of its employment,—contained in the *Freeman's Journal's* declaration that the officer commanding at Bologna when Bassi was executed was the Governor of Bologna, and therefore responsible for the patriot's death. An Austrian officer governor of a Papal city, the Pope still independent! Do these men take us Italians to be fools, or is it Americans they consider a world of simpletons? The Austrian, during this foreign occupation of Bologna, was indeed the military commandant of that city under the circumstances, but Bedini,—Bedini was the Governor, the Papal Governor appointed and placed there by Pio Nono—and as Governor to whom every such important act had to be referred, Bedini was the executioner of Ugo Bassi—of Bassi the poet, the orator, the linguist, the pure, high-minded, gentle Bassi, of a soul as lofty and an intellect as bright as the heart that beat in his bosom was generous and charitable,—Bassi, brave as a lion and humane as the tender woman on the death-burdened field; clear, concise, moderate and prudent in council,—Bassi the dauntless and unswerving patriot,—Bassi the glorious martyr!' (Here the gesture of the speaker, whose head thrown back and finger pointed upward, aided by a solemn but impassioned tone of voice that was expressive of profound emotion, seemed to produce a great effect upon his hearers.) There was a pause, and the Padre continued: Oh! would that Americans would read and judge for themselves. That was all he asked. Would that they would open their eyes in time, and understand the arts of Liberty's sworn foes in every part of the world. But he was sorry to say that many papers and politicians in this country cringed to these men for the sake of votes at the polls, or names on the subscription list, little knowing what terrible betrayal they were making, not only of their country and her institutions, but the happiness of their children, and succeeding posterity. Magistrates invited these men to their tables, courted them, drank toasts to the blood-stained powers they represented, touching glasses to the very hands that were itching to be at their own throats, and pledging, without knowing it, in the wine they poured, perdition to all they held dear. Let these Americans turn to the one page of history he had struggled to elucidate, and peruse it calmly, dispassionately for themselves, and they would start back in horror from what they now hugged like an adder to their bosoms. Bassi was spoken of, even by the reactionary journals of Italy, with commiseration, and the very Austrian commissioned to preside over his murder, could not restrain the pitying tears that gushed unbidden from his hardened heart. But here, 4,000 miles away, they heaped ordure on the grave of the dead patriot, thus insulting the dread truth of God, who maketh just vengeance his own, and laughing with contemptuous ridicule in the face of this mighty and free nation. *Ma risorgera!* (But he will rise again!)"

This is a report, in part, of one of the most powerful addresses GAVAZZI has ever delivered. It is no wonder that the Romanists, the Priests, the Jesuits, and the adherents, supporters, and promoters of the Papal Despotism everywhere, mortally hate this man. He can speak truths in regard to the system and the men from whose bondage he has been delivered, that no other man dare speak, not even in our free country. And he speaks with such truthfulness and severity in regard to the shackles upon the press of this and other cities in the fear of Romanism, that this alone is sufficient reason for the tone of enmity adopted towards him by certain journals. We believe he has accomplished great good in the United States. His printed lectures have already been widely circulated, and he has addressed hundreds of thousands of our citizens in all parts of the country, in a manner which, while free from violence and exaggeration, is fitted to awaken strong feeling and thoughtful attention on one of the most momentous subjects that can be brought to our notice. He has diffused a vast amount of exact and accurate information on the real character and state of Romanism, such as no other person could, with the like authority, power and success, convey. And his efforts have awakened, and are still awakening, a true Protestant spirit throughout the country.

It is said that he is speedily to leave for Europe, where the prospect is, that countries under the Papal Despotism will not only have need of such patriots as he, but will give free and full scope to the utmost of their energies. May the guidance and blessing of God be with him. C.

THE CRUSADER.

A newspaper under this title has been commenced in this city, devoted to the work of exposing the nature of the Papal despotism, both spiritual and temporal, over the hearts, lives, consciences, hopes and fortunes of men. It is edited by G. F. Secchi de Casali, a gentleman well fitted for the conflict against the Man of Sin and Son of Perdition. We wish the enterprise success. It ought to be sustained, and we trust it will be; for if the first numbers of the paper are a guarantee of the character of its future issues, it will be a most vigorous and effective weapon against Rome; the information, ability, and important truth in its columns are worthy of much praise. The editor says in his Prospectus, and we hope he will thoroughly redeem his promise, that "in waging war against Papacy and Jesuitism, we will take care not to use the arms of calumny, but those of justice; vulgar words shall never stain our pages; such offensive expressions as have become habitual with some, may find ample room in the newspapers of our merciless friends. To them we leave all the honor and glory!"

The following programme of principles is presented, and every one must acknowledge it to be an admirable system both of defense and attack against the great enemy of the freedom of mankind:

"Incessant war against the system of the papacy.

"Religious and civil freedom at home and abroad.

"No persecutions nor inquisitions for diversity of opinions.

"The maintenance of PUBLIC SCHOOLS *at any sacrifice.*

"Protection to American citizens abroad, and their rights respected in whatever country they may be.

"Equal rights to naturalized and native citizens.

"The prohibition to Catholic bishops of holding in their hands the monopoly of church-property."

The first number of this new journal contained, among other important articles, an interesting letter from Madame Revel, wife of the Waldensian Pastor recently among us, giving some account of things among the Waldenses on her husband's return. We are glad to be able to state that one of the foreign correspondents of the *Crusader* is to be Dr. Merle D'AUBIGNÉ, of Geneva, the Historian of the Reformation. C.

CAPTAIN E. KNIGHT.

No one ever crossed the sea with Capt. Knight and failed to feel and to retain a deep interest in him. He was simply the captain of a merchant vessel; but his intelligence, his cheerful, frank, and gentlemanly ways, his intellectual relishes, his mirthfulness, but above all, his humane and philanthropic disposition, and his religious emotions, served to make him no ordinary companion, and no ordinary man. We had occasion in *The Independent*, many months ago, to narrate his enterprise and perseverance in restoring to ships in the docks at Liverpool the right to use lights and fuel. The want of such comforts drove the crews into the street, and into the most degrading boarding houses, and served to corrupt the sailors to such a degree that Liverpool had obtained an unenviable notoriety. This was but a single effort. Capt. Knight was accustomed, when in port abroad, to engage actively in every good work, but especially in temperance labors. He frequented the gatherings for that purpose, and spoke earnestly and efficiently. There was no resisting his sincerity and directness. Whatever opinions he held, he held with all his might. Whatever sentiments he expressed, he expressed them in the most direct, simple, and downright way. There were no concealments, or circuitous intimations of softening or patching. He let his convictions forth as lightnings leap from the clouds—sharp, direct, and with a stroke that cleft asunder what it fairly struck.

Capt. Knight was early, and to the end of life, an earnest and intelligent anti-slavery man. This sense of liberty and justice he never covered or concealed. He never intruded any sentiments upon company in an offensive and ill-timed manner; yet, when occasion called for some expression of them, he never was wanting. He was proud of his convictions, and as frank in stating them when every man about him was an antagonist, as when every one was a friend.

He was peculiarly a lover of his country. He had great pride in the skill, enterprise, intelligence and power of Yankees. He carried the feeling so far, as to seek out always American products, for raiment and for general uses. His watch, his chronometer, his raiment, his books, his stores, everything, if possible, must be *American*. He was a constant attendant upon public worship, and loved to converse upon religious truth. It was plain to those intimate with him, that the great truths of the Gospel wrought upon his very soul, and wrestled with every secret feeling.

Called to San Francisco, to superintend the affairs of the Pacific Mail Steamship Company, his friends consented to his going in the fond hope that, in a few years, he would attain a competence, and return again to spend his life in the East. Such was his generosity that, though earning much as ship-master, he laid up but little. It was hoped that a few years at San Francisco would yield him a property upon which to lean in age.

His course there was consistent with his whole past life. We received from him but a few weeks before his death, a note saying briefly, that we should meet him in New York on the — of October. Our next tidings were of his death! The following letter, written while he was alive, and which was to have come out in the steamer by which he was intending to sail, is from one of the pastors in San Francisco, and attests both his career, and the feelings which it had excited among the religious portion of the community:

SAN FRANCISCO, Oct. 1, 1853.

By the steamer which leaves to-day, Capt. E. Knight, late Agent of the Pacific Mail Steamship Company, takes his departure with his family for the Atlantic States. If we were not aware that there is some prospect of his return to this State, we should part with him with unfeigned regret. It is not the advantage which our community, the Secretary will transmit to Mrs. Knight a copy of these resolutions.

5th, *Resolved*, That the bankers and merchants here assembled will attend the funeral of our deceased friend to-morrow; and that publication of the proceedings of this meeting be made in the daily papers of this city.

The following correspondence relative to a proposed public dinner was then read to the meeting:

SAN FRANCISCO, Sept. 26, 1853.

CAPT. E. KNIGHT—Dear Sir—The undersigned have been informed of your resignation of the Agency of the Pacific Mail Steamship Company, and that you propose to return with your family to the city of New York, by the steamer of the 1st prox.

During a period of nearly three years our official relations with you have been of a nature to enable us to realize how much the commercial community is indebted to your unvarying courtesy and constant endeavors to promote their interests when not incompatible with those of the Company you represent.

We have also been not unobservant spectators of the difficulties which have embarrassed your discharge of the various duties imposed by your highly important and responsible trust—of the energy and the untiring zeal with which these difficulties have been encountered, and of the cordial desire you have ever manifested to consult the wishes and interests of the mercantile community in all cases where duty to your employers allowed room for discretion.

In asking you, as we do, to meet your friends at a public dinner, on such day as you may name, we tender no idle compliment, but design thereby to express to your friends at the East as well as to the Company you have so faithfully served, the esteem and respect with which your fellow-citizens have been inspired by the manliness, rectitude and energy of your course, as well in your official position as in the relations of private intercourse.

We shall be much pleased to receive an acceptance of our invitation.

Very truly, your friends,
PAGE, BACON & Co., and others.

SAN FRANCISCO, Sept. 27, 1853.

GENTLEMEN:—I have just received your valued communication tendering me a public dinner, as a mark of your friendship and esteem. I thank you most heartily for the compliment, which is peculiarly grateful to me, coming as it does from fellow-citizens whose confidence and respect I value above price, and whose interests I have endeavored to promote whilst serving those of the P. M. S. S. Co.

I deeply regret that every moment of my time will be too fully occupied up to the hour of my departure, to allow me the pleasure of meeting you in the manner you so generously propose. I regret it the more, from the fact that the duties of my post have been so complex, so pressing, and so continued, that, although I have constantly met you in matters of business, I have, greatly to my disadvantage, been denied the privilege of frequently meeting you in a more friendly and social way.

Since contemplating my departure for the East, several of you have expressed to me your belief that I can render service to our city and State by assisting in a project now uppermost in the hearts of all true friends of San Francisco. I assure those of you who have thus honored me, that whatever influence I can bring to bear upon this or any other enterprise calculated to develop the whole resources of our State, I shall most cheerfully apply to that end—and I further assure you, that my efforts will always be most agreeable to myself, when most successfully applied to the best interests of the city and State of my adoption.

Thanking you again for the friendly sentiments expressed in your letter, and gratefully acknowledging the courteous bearing you have extended towards me from my first appearance among you, I beg you to accept my warmest wishes for your continued prosperity and happiness. Believe me, gentlemen, yours most truly, E. KNIGET.

To Messrs. Page, Bacon & Co., and others.

Early cut off, he did not depart without fruit. He lived long enough to achieve great good and, above all, to set an example to men, that there is no station how unfavorable so ever, apparently, to virtue and religion, that may not be converted to the purposes of both by a heart which God's grace animates.

We most heartily loved and trusted him. We took him for a brother. He was to us as if our own blood beat in his veins. We rejoiced in his prosperity; we sympathized in his labors; we revered his simple integrity; we were made rich in his conversation and various companionship; and we mourn for him as if he were our own mother's son. But we shall meet him again.

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The Independent.

NEW YORK, THURSDAY, NOV. 24.

THANKSGIVING.

Our yearly festival has returned; appointed not by church authority, nor by *authority* of the State, but designated by the executive officers of by far the majority of the independent States that form our national Union, in accordance with the known wishes of the people; a spontaneous tribute of gratitude to the Giver of all good for the blessings of the year; a home festival for the aged and the young to blend the memories and loves of the Past, and the hopes of the Future, in a Present feast of affection and of joy. Thanksgiving! With what gratitude should we as a people pour forth our praises to the God of all the nations of the earth! In other lands Want presses the masses of the people almost to the extremity of famine; but "our garners are full, affording all manner of store." In other lands the rumor of war keeps up incessant agitation and fear; preparation for war withdraws the industrious classes from their shops and merchandise, and from the tillage of the soil; devours the resources of the nation, increases the burden of taxation, and brings distress upon almost every family:—here is peace and quiet; labor is rewarded, industry is protected, families are safe, there is no depletion of home resources, there is "no complaining in our streets." In other lands oppression rules; patriots wear out their lives in damp and sickly dungeons, or expiate upon the block the crime of loving Liberty; the followers of Christ lie in chains in gloomy prisons for the crime of reading the Word of God and of meeting for prayer and for meditation upon the Scriptures; the fires of revolution are smouldering in the ashes of bombarded cities and of desolated homes; business is at a stand; domestic peace is invaded by the inquisition of priests and of *gens d'armes*; foreign soldiers hold the forts and arsenals of States once free and independent, foreign sentinels stand guard at the corners of the streets, over dishonored palaces, and over the private residences of the people. Here personal rights are guaranteed by law and public sentiment; here is no fear of insurrection, for there is no oppression to be avenged, no wrong to be redressed; here the liberty of the individual, the liberty of the press, the liberty of conscience are all secured, and guarded in good faith by a government that is of the people themselves. Our pen, indeed, drags slowly through these sentences as we remember that these statements are not true alike of all parts of the United States; but the wicked and wretched social state of South Carolina shall no more hinder our Thanksgiving today for the blessings of liberty in New York, than does the wretchedness of Tuscany and of Lombardy under their now potent despotism. *We* are free, and while our sympathies are stirred anew in behalf of the oppressed in every land, we will be none the less grateful this day that all the blessings of freedom are vouchsafed to us.

The more we study the contrasts of other nations with our own, the more deeply do we feel that our free and vital Christianity is the cause of our pre-eminence in civil freedom, and in social happiness. Let us be thankful this day for that "unspeakable gift" that holds within itself all other gifts. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Amid all the innocent festivities, the golden memories, and the cheerful hopes of this day of Thanksgiving, let the love of Christ constrain us, as the one bond of sympathy that links earth to heaven.

THE DOMESTIC CIRCLE.—We are happy to announce to our readers that we have engaged as a stated contributor to *The Independent*, a lady whose lively and graceful communications to some of the secular journals, have made her a favorite in many families. She will write with special reference to the entertainment of the domestic circle with varied and pleasant reading, remote from the sphere of didactics and polemics, sometimes in the way of chit-chat and sometimes of story-telling,—but always having a healthful and instructive moral tone. These communications will ordinarily be found upon the fourth page, where children will not be overlooked by one who has written several acceptable Sabbath-school books. Our new contributor (M. M.) appears this week in the sprightly description of Dr. Abbott's Museum on the first page.

SABBATH AND SUNDAY.

One of the most striking contrasts between the United States and the countries of continental Europe, and even between the United States and England, is that of the *Sabbath* of this country with the *Sunday* of those. The American traveler, accustomed to the observance of the Sabbath in his native land, is surprised in foreign lands, not so much at the secular and pleasure character of the day, as with the vague notions of Christian fellow travelers from England, France, or Germany, as to the obligation of the Sabbath and the manner of its observance.

We had the pleasure of traveling through the desert and in Palestine with a party of intelligent and educated English gentlemen of the University of Oxford,—some of whom were clergymen in the Church of England,—who manifested the utmost regard for religion, and were in the main consistent and spiritual professors of the Gospel of Christ. And yet they traveled needlessly and without scruple upon the Lord's day, when the whole ordering of the journey was in their own hands. Again and again they would start upon the Sabbath, and leave the American part of the company to overtake them by dint of extra travel upon the secular days of the week.

These English gentlemen, whose Christian deportment in other particulars was admirable and above reproach, did not travel on the Sabbath through heedlessness, nor had they a thought of disregarding the day; but their view of the day was that taken by the late Dr. Arnold, which is substantially the same that was taken by Calvin upon other grounds; and which is practically the view of a large proportion even of evangelical Christians in the old world. The radical idea is that the Lord's day is a *Sunday of canonical hours*, a *church festival* commemorative of the resurrection, instead of a SABBATH *of divine appointment and of perpetual obligation*. If the Sabbath was first instituted at Mount Sinai, then it was abrogated with the rest of the Jewish code, for the Apostle teaches in 2 Corinthians 3 : 7-12, that the law written on stone was to be "done away";—not repealed in its *moral* obligation, but superseded as a national code by the spiritual teachings of the Gospel. Now of course the moral precepts in the ten commandments lost nothing of their force for all mankind by the repeal of the national code in which they were incorporated. The obligation to love God supremely, to reverence his name and to worship Him alone; the obligation to honor one's parents, to hold sacred a neighbor's life and property and family and character,—all the moral duties of the ten commandments, rest not merely upon the formal annunciation of them at Sinai, but existed antecedently in the very relations of men toward God and toward each other. These duties were binding before the law was given at Sinai, and their obligation would not have terminated with the destruction of the Jewish polity and nation, even if Christ had not re-enacted them in his sublime summary of the moral law. But the Sabbath does not rest upon the same moral grounds, and though in our fallen state such an institution may be necessary to the proper reverencing and worshiping of Jehovah, its obligation does not lie in the nature of things, but in an express command of God. Hence if first instituted at Sinai, it not only fell with the rest of the national code as such, but having no original moral basis to rest upon, its obligation ceased, and its observance is, as Calvin argues, a mere matter of expediency.

This view brings us of course to the *Sunday* festival instead of the *Sabbath* rest. But the Sabbath was instituted at the creation. It was given to man in his primitive state and for his first acts of worship; the traces of its observance are clearly seen in the early division of time into periods of seven days, which can be accounted for in no other way; and after a long period of neglect, it was first revived in the wilderness as a forgotten institution, and afterwards elevated to the basis of the moral law by a solemn re-enactment at Sinai. It was given to MAN and for man it remains, though the Jewish code in which it was incorporated has been done away. Whatever of divine authority it at any time has had it has at this day. Whatever of divine teaching respecting its observance has at any time been uttered remains in force. And yet a clergyman of the Church of England can read as a part of the regular "Sunday" service, "In it [the Sabbath] thou shalt not do any work, thou—nor thy man servant—nor thy cattle"—and then give orders to his servants to strike his tent, to load up twenty camels, and to take a march of twenty miles. In order to reach Jerusalem by "Ascension" day, he would travel upon Resurrection day. Now why is this? It is not that his moral sense is at all obtuse, or that he is wanting in reverence; but the view of the Sabbath in which he has been educated by teachers and by institutions admits of such contradictions;—the view that makes the Lord's day a mere festival of the church. In other words this is the legitimate result of the system of *church* days—which makes Sunday a festival to be kept canonically as a matter of course, and then magnifies the religious observance of other days appointed by the CHURCH, as a mark and a means of special sanctity. Under this system the Sabbath throughout Europe has degenerated into a day of ritual observances, of worldly business and of fashionable pleasure, and under this system it is in danger of thus degenerating in England. Let the *Sabbath* as God instituted it be transformed into a *Sunday* that the Church has put into its calendar with all manner of saints' days, fasts and festivals, and soon it loses its hold upon the moral sense of men, soon our Protestantism is gone, and with it our religious life and power. This is the fact everywhere in Europe. Yet some Americans have returned from a foreign tour greatly charmed with the free and genial air of the Continental Sunday. To us it seemed a stifling air, in which no free and generous Christian affections could thrive, but where the spirit of Priest-dom and of Mammon oppressed the soul in its attempts to rise to God. The Sunday of Europe is for the most part a bane and a curse.

The great danger of New York is that the influx of foreigners will sweep away the Sabbath and bring in the Sunday of Europe. What we need as a people—what we must keep, or we perish,—is the good old New England Sabbath; a day not of Pharisaic sanctimoniousness, not of legal observances, not of Puritan austerity, but a day in which the mind released from ordinary cares has special society with God, and finds prolonged delight in his works, his providence, his Word and his worship; in which the family, freed from every-day labors, find special society in each other and in God their Father, and have special opportunity for the development and the out-going of their social and religious affections; in which the "communion of saints" gather for communion with each other and with God, and in commemoration of their risen Lord, and in which they labor also in and for his name.

It should not be in any sense a day of worldly business, of travel, or of recreation, but while every day is sanctified by the Word of God and by prayer, this day should be pre-eminent as a day of sacred rest;—not a church festival but a soul feast, a day made joyous through the intercourse of man's higher nature with the author of his being, and his fellowship with all that is pure and lovely and good in this world and in that better world for which he hopes. With such a day weekly recurring we need no other days of special sanctity appointed by church authority. If ever the fasts and thanksgivings of New England should be elevated to such a platform, it would be time for all who honor the Lord's day, and who love it as a pure and simple Christianity, to seek their discontinuance.

GETTING CERTIFIED.

The banks of this city require that any person not known to the paying teller, on presenting a check drawn to his own name or order, shall furnish satisfactory proof of his personal identity, before the payment of the check. This is a necessary and a reasonable regulation, though we confess we have found it somewhat embarrassing. It is a little awkward for one who has been preaching for ten years in this city, and who has inoculated innumerable lessons of commercial honesty, to have his own integrity impeached and his word refused by a bank teller whenever he has occasion to draw upon those mysterious depositories of wealth that line the sides of Wall-street. But we so seldom go to Wall-street, and possibly Wall-street so seldom comes to church, that we never know each other when we meet face to face. Again and again have we been sent away empty from the counter, to look up Mr. A., B., or C., who could certify to our physiognomy. We have thought of presenting to the banks engraved copies of our outer man—no longer in demand,—but the likeness is so often disputed that we fear this would only enhance the difficulty. After all, we would rather submit to the mortification and the inconvenience, than have a check drawn in our favor paid to somebody else in case we should lose it or have our pockets picked. The precaution is wise and just.

But what does such a rule signify *morally?* It is the testimony of the great commercial community to the doctrine of the universal depravity of men. Any man who presents himself at the counter of a bank *may* be a forger or a thief. The liabilities to deception are so many, and the actual frauds so frequent, that nobody is to be trusted whose honesty is not certified. Men may listen on the Sabbath to a sermon on the native excellence of mankind in general, they may hear the doctrine of total depravity denounced as a libel upon human nature, and to such preaching may say Amen, but in Wall-street on Monday morning they will presume every stranger to be a rogue till they have evidence to the contrary. Now we do not suppose there is anything peculiar in the atmosphere or the experiences of Wall-street that makes a suspicion of universal depravity so rife in that quarter; we believe this is the spontaneous, untrammeled testimony of human nature against itself, and we are quite willing to submit to the inconvenience of the rule for the sake of its confirmation of our Orthodoxy.

THE PHILHARMONIC SOCIETY.

It will be gratifying to the lovers of the highest styles of music to learn that the Philharmonic Society will for the present season give its concerts at Metropolitan Hall, and will afford better facilities than heretofore for the accommodation of non-subscribers with occasional tickets. The first concert will be given on Saturday evening next, the 26th inst., when the following orchestral pieces will be performed:—*Spohr's Symphony of the Seasons, Berlioz's Overture of King Lear*, and *Marschner's Levampyr*.

The orchestra will be increased to about eighty performers, embracing the best musical talent in our city. Those whose ears have been attuned by the rich orchestral music of Jullien's concerts, will be eager to enjoy the hardly less perfect performances of the *Philharmonic*. We predict for the society a prosperous season.

AMERICAN S. S. UNION.—We are glad to learn that this Society has secured the services of Rev. S. B. S. Bissell as a General Agent upon this field. Mr. Bissell has long been highly esteemed as a pastor in the Fairfield West Association in Connecticut. His amiable manners, his general knowledge of and interest in the field to which he is called, and his happy address will make him highly acceptable as an agent among our churches. His particular field will be the eastern part of New York city, Broadway being the dividing line. If our common schools are made strictly secular, there is the greater need of energetic effort in behalf of the Sabbath-schools in the city.

POWELL'S NATIONAL PAINTING.—The national painting by Powell, designed for a panel in the rotunda of the Capitol at Washington, is now on exhibition at the rooms of the Academy of Design in Broadway, opposite Bond-street. The subject of the picture is the discovery of the Mississippi by DE SOTO in 1542. The mixed character of the Spanish adventurers, their habit of blending religious ceremonies with the excesses of freebooters, the contrast of the Indian tribes with their Castilian conquerors, the richness of the soil and of the foliage, and the mighty roll of the Mississippi, give to this piece a much greater variety than is found in any other of the national paintings at Washington. The general effect of the picture is admirable, and most of its details will bear the application of the rules of criticism,—as we hope to show hereafter. Our citizens should embrace the opportunity of seeing it, before it is removed to Washington.

FROM OUR REGULAR FRENCH CORRESPONDENT.

To the Editors of the Independent:

REV. DR. GRAND PIERRE, lately returned from the United States, where he has made a short stay, publishes in *L'Esperance*, some of the notes he has taken while there. I am happy to see that Mr. G. has left in America the prejudices he had formed, and publicly expressed, against that country. It is pleasant to see a man of his age and position frankly acknowledge he was mistaken, and do better justice to men and institutions. The last number of the Rev. Dr.'s Notes is on the theological schools, and on the standard of the ministry in the United States, and is full of praises and admiration. The system of your churches, where not birth but faith is the title for membership, seems to have struck him very much also; and it is to be hoped that it may contribute, sooner or later, to open his eyes to the stupendous disorder of the church (if it is a church) of his choice, where birth is the title for membership, and where no distinction can be made between the church and the world.

I was surprised, however, to see M. Grand Pierre fall into some inaccuracies on a subject on which he might have had more exact information while at Cambridge. As a matter of history, it is a mistake to say that Unitarianism originated in Boston, as says M. G. P.; and it is no less, and a still more surprising error in him to say, that besides Cambridge and Boston, only one or two American cities possess Unitarian churches.

No news from our religious world.

FRANC PARLEUR.

THE EVANGELICAL ALLIANCE.

BY OUR ENGLISH CORRESPONDENT.

The seventh annual conference of the Alliance was held last week at Freemason's Hall, London. The proceedings occupied four days, and present several points of interest. The energetic action taken by the Alliance in the case of the Madial, and, more recently, in the case of Miss Cunninghame, has given a practical character to the association, and it is believed, has at the same time enlarged the views and strengthened the principles of the Alliance with reference to religious freedom. The Alliance is not extensively popular in the country, and comparatively few persons are united in the organization. This arises partly from the fact that the Jews have no dealings with the Samaritans; the clergy and members of the Church of England, who are protestant and evangelical in sentiment, are naturally shy of free fraternal contact with their more robust brethren (or half brethren) who are nonconformists; and Wesleyan preachers, while characterized by servility of tone and bearing toward the clergy and "the Church as by law established," are always desirous of drawing a *cordon sanitaire* around the Wesleyan Society, and are extremely limited in their range of view and of action. There cannot, therefore, be a great, comprehensive, compact, efficient Evangelical Alliance in England.

Dr. Morison, Congregationalist, read the annual address, in the course of which it was urged that in order that the principle of the Evangelical Alliance might extend, we needed a deeper consciousness of the existing infirmities of Church organizations; a better understanding of the essential principle of Christian union; and a special baptism of the Holy Spirit upon ministers and churches. When these were granted, the coldness and distance of God's own children would pass away like the frosts of winter amid the genial breezes of the opening spring. A more seraphic piety would carry with it an all-pervading spirit of love. Men would be ashamed that they had lost sight of their brethren in the dark and cloudy day; and the Church, restored to Christian love, would again arrive at that harmony which only ceased to prevail when she lost her first love. To the lack of fervent godliness, as much as to the prevalence of denominational asperity, was owing the lamentable indifference which prevailed in reference to Christian unity. With an increase of grace all ecclesiastical barriers would be speedily overleaped; and if the image of Christ could be fully recognized, men would hail it with the deepest emotions, and would fall into the sympathies not of a party, or any particular body of Christians, but of 'all in every place who call upon the name of the Lord Jesus.'"

Sir Culling Eardley, who has recently returned from Hyéres in France, and who has taken a deep interest in the state of religion on the continent generally, delivered an address on the present state of Europe. He expressed opinions in reference to France somewhat different to those generally held:

"The persecutors of the Lord's people in France were reckoning for support on one of the most extraordinary men of the age—Louis Napoleon; and he thought they were reckoning without their host. He had reason to believe that he was favorable to religious liberty. A volume, written by him when President, was being sent to all the Consistories in France. One document which that volume contained was his celebrated letter to Col. Ney, in which the colonel was instructed to say to the Pope—'The French are *not* coming to Rome to sustain political or ecclesiastical tyranny.' Besides which, two encouraging facts had lately been circulated in the *Moniteur*—one that marriage was no more to be regarded as a merely religious act, and the other that the Pope was not coming from Rome to crown the Emperor. These two facts, taken together, were very encouraging."

Unfortunately the actual fact and the statement in the letter to Col. Ney have hitherto proved to be entirely at variance.

Speaking of Southern Italy, he said it was dangerous to mention names, but he would state generally that—

"a most gratifying movement was going on among the Neapolitan churches, and it was highly probable that in the approaching convulsion of Italy they would send forth persons well qualified to promote the cause of the Gospel. With regard to Rome, he would not mention anything of a happy character, because it might expose persons to serious consequences. A friend once referred to a large class who had been instrumental in introducing Bibles into Rome, and a fortnight had not elapsed before the place he mentioned was thoroughly examined by the police, and a considerable number of Bibles seized. But there were two or three symptoms that might eventually be hopeful. One was intense hatred of the people to the Romish Government. One of the common opinions he has heard was, that if the French soldiers were withdrawn there was not a priest who would not be at the bottom of the Tiber. A cardinal said to one of the generals, when there was some talk about the troops leaving, 'I hope you will give us all notice, in order that we may leave the same day as you do.' Another cardinal said, 'I advise you to go the day before, not the same day.' It was a hopeful circumstance with regard to France, that, when the Madial arrived at Marseilles, a communication was made to Francesco Madial, that he owed his deliverance entirely to Louis Napoleon. He might take the opportunity of mentioning that the Madial had been staying, till very lately, at Geneva; they were now returning to Nice, and during the winter would determine where they will take up their permanent residence. He would impress upon his friends the necessity of contributing to the funds that were being raised for their benefit. They had abandoned well nigh everything for Christ's sake. They had the good-will of a very good lodging house in Florence; of course, leaving as they did suddenly, the good-will could not be sold, and the future was dreary. They had done nothing; and the trials they had gone through had so completely undermined the health of both of them, that they were quite incapable of undertaking any occupation to gain a livelihood; their support, therefore, must depend entirely upon the Christian Church."

Speaking of the north of Italy, Sir Culling said—

"In Turin, in 1847, at the commencement of the Constitutional system, there was no church or congregation of Italians; there now were between 400 and 500 communicants in the Turin Italian Church. At Genoa, a year ago, there were no Italians professing to be friends of the Gospel; there were now three or four times as many as the church, holding about 200, could contain. The Piedmontese people could not publicly attack error, but there was full liberty to evangelize—perhaps a good deal more than the friends had lately in Ireland. At Nice, there was a very strong party-feeling existing in the infant Church. This was chiefly to be attributed to one party. Nice was the Thermopylæ of the Peninsula, and it was very important that the conduct of that party should be affectionately but firmly reprehended."

Sir Culling also mentioned a project entertained by the French-speaking branch of the Alliance with reference to the United States:

"He had lately received a communication from the French-speaking branch of the Evangelical Alliance, stating that it was their intention to send a deputation to the United States, which might be the means of stirring up the hearts of Christians throughout the land in a joint effort against the fearful incubus of slavery. It was the opinion of many that the Evangelical Christians of America held the destinies of slavery in their hands.

The Rev. Adolphe Monod reported that during the last two or three years the Alliance had made great progress in France. Speaking of the position of the Protestants of that country, he said they had more complaint to make of the priests than of the government. He also expressed an opinion respecting the Emperor in accordance with that of Sir Culling Eardley cited above:

"He was disposed to think that the personal disposition of the man whom it had pleased God to set at the head of their nation was favorable to religious liberty. A few days ago, a petition was presented by some Baptist brethren, who complained that they were not suffered to hold their religious meetings; he pro- had that he would attend very particularly to their petition, because it was his will that his subjects should enjoy religious liberty; and upon other occasions he had made similar answers. But he had done more than that. At Nismes, in the south of France, on an occasion when a great number of Protestant ministers were brought into the presence of the President, as he was then, he expressed his surprise to one of them, as he passed before him, that there was no speech from them. The minister replied that they had been positively wished by the prefect not to speak to the President. The President said, 'I gave no such orders;' and he invited the President of the Consistory of Nismes to dine with him, and wished to have the written speech he had prepared, consenting to see him again the next morning, when he had a conversation of about an hour with him on the subject of religious liberty. The great difficulty, therefore, was with the priests. There were between forty and fifty thousand Roman Catholic priests in France, perhaps about the same number of monks and Jesuits, and men acting in the same way under different names, sixty-five bishops, five cardinals, several archbishops, and nearly the whole of them used their power against religious liberty. But it must not be supposed that the increasing power of the Rom

here against the Presbytery of West Lexington, the synod is of opinion that the whole case should now terminate without any trial thereof on its merits—the voluminousness of the records, the number of important and difficult questions involved, the intricate nature of the transactions to be investigated, rendering it impossible for the court, in its present circumstances, to hear and determine the cause, except by protracting its sessions to an extraordinary length.

"This synod, therefore, in the exercise of its own discretion, and assuming the whole responsibility of the act, does now terminate the case without further judicial trial, and for that purpose orders it to be dismissed, expressing hereby no opinion whatever upon the merits of the case, or the conduct of the parties thereto."

Surely, the General Association of Connecticut has not been more summary than this, in discharging itself of ecclesiastical responsibility and control. Of course there was a protest against so impotent a conclusion; on the ground that it was a practical denial of justice, and a dangerous precedent, and that the gravity and importance of the questions was the very reason why the synod ought to have investigated and decided the case. The protest was signed by Rev. Dr. Grundy, James Mathews, and Prof. Henry Snyder. The committee of synod to reply, were Rev. Drs. Humphrey and Young, and Mr. Barbour, and they justified the course from "the extraordinary state of the case presented in the record," and that "the constitutional power to so terminate a case has been exercised by our highest tribunal; and no less upon that authority, than from the nature of the high and extraordinary powers with which our judicatories of a high order are invested, does this synod believe that extreme cases may arise when such power may and should be exercised."

In further disposal of the case, the records of the Presbytery concerned—"West Lexington,"—after being duly reported on at this meeting, were "committed to a new committee, consisting of Humphrey, Scott, and D. A. Russell, to report at the next meeting of synod." Such is the working of this huge and cumbrous machinery; the synod closed its labors by a proposal to introduce another wheel among the gearing,

"*Resolved*, That Synod respectfully overture the General Assembly, to take such measures as may be necessary to enable the synod to take under its care, and the General Assembly itself, to appoint commissions for issuing such extraordinary judicial cases as may from time to time arise, and which our judicatories, as ordinarily constituted, are unable to issue, without such a degree of inconvenience and exposure of great interests, as render the wise and equitable termination almost impracticable."

Of course, all this will come up before the next General Assembly for review, and we shall then see wherein Presbyterianism can issue cases of discipline over powerful parties more effectually than Congregationalism can do it, by the voice of the brotherhood of a local church, aided by the advice of a council of neighboring churches. And upon the supposition that the General Assembly shall sustain the synod, and take the same course itself in the disposal of the case, and for similar reasons, we should like to know where the protesting minority will take refuge from dilapidated Presbyterianism. Can Dr. Hall advise them where to go?

BRIMFIELD, ILL.—In accordance with the invitation of the Congregational church in Brimfield, a council was convened there on the 25th of October, for the purpose of ordaining Mr. Jos. E. Roy, a graduate of the Union Theological Seminary, New York,—Pres. Blanchard as Moderator; and Rev. J. T. Marsh, Scribe. Most of the afternoon was occupied with the examination of the candidate, which was quite thorough, embracing: Christian Experience, and Motives in entering the Ministry, Languages, Mental Philosophy, Theology, Ecclesiastical History and Church Government. It was well sustained by Mr. Roy, and was voted highly satisfactory by the council.

In the evening, the ordination services were conducted in the following order:—Sermon by Pres. Blanchard, of Knox College; ordaining prayer by Mr. Ordway, of Lawn Ridge; charge to the candidate by Mr. Bascom, of Galesburg; right-hand of fellowship by Mr. Marsh, of Peoria; address to the people by Mr. Miles, of Metamora.

The occasion will long be remembered with interest by *all present*, and especially by the members of that church. Mr. Roy has agreed to remain with them one year, and he enters upon his labors under highly favorable auspices. The church numbers about fifty members; they have not much pecuniary ability, but are now exerting themselves to complete a house of worship, which will cost them about $3000, and which they hope to enter by the 1st of January. The church at Lehigh (an adjoining town), is now enjoying a revival of religion, and they are hoping and praying that the showers of divine grace may extend to them also. May the Lord cause the seed of divine grace to take deep root on these broad prairies, that it may spring up and bring forth fruit an hundredfold to his glory. J. T. M.

CITY MISSION.—The following is an abstract of the labors of the Boston City Missionary Society, for the last year: The Society has in its service eighteen missionaries, seven male and eleven female. They have made during the last six months 19,210 visits to poor families, 2374 visits to the sick, attended 11 funerals, distributed 105,823 tracts, 110 Bibles, 105 Testaments; induced 120 persons to attend public worship on the Sabbath; gathered 234 children into Sabbath-schools and 168 into public schools; attended 659 social neighborhood meetings; 18 persons have been hopefully converted; 85 persons have been furnished with employment; they have aided pecuniarily 1196 families; given 1203 garments to the destitute; and obtained 13 temperance pledges of persons who had been intemperate.

HUNTINGDON, PA.—The Presbytery of Huntingdon, having made arrangements for the translation of the Rev. Daniel Hughes from the church of Pine Grove to that of Sinking Valley, for one-half his time, he was installed on Friday, the 7th inst. The Rev. John Elliott, of Williamsburg, preached the sermon; the Rev. Lowman Hawes, of Huntingdon, presided, and gave the charges both to pastor and people. This church is situated in the heart of a rich and popular valley; the congregation is numerous, attentive, and thoroughly indoctrinated; and under the ministry of their esteemed pastor, with the blessing of the Spirit, the united churches of Sinking Valley and Spruce Creek First, bid fair to constitute a happy, prosperous and thriving charge.—*Presbyterian.*

DR. ADAMS'S DISCOURSES.—The *Traveller* makes the gratifying statement that Rev. Dr. Adams's late volume of sermons on 'The Friends of Christ,' has found for itself so liberal a friend in a Massachusetts gentleman, that a sufficient number of copies have been gratuitously furnished for all the missionaries of the American Home Missionary Society. One hundred of the volumes have already been distributed in Maine. It is added that a gentleman in New Hampshire has lately left a legacy of one hundred dollars, to put into the hands of the home missionaries in Maine the writings of Dr. Payson.—*Puritan Recorder.*

W. R. COLLEGE.—At a special meeting of the Board of Trustees, held Nov. 2, 1853, Rev. Henry B. Rossford, of Williamstown, Mass., was elected Professor of Intellectual Philosophy and Rhetoric in the W. R. College. We are informed that Prof. Rossford graduated at Williams College in 1843, was tutor in that Institution four years, afterwards settled in the ministry in Sunderland, Mass., about three years, and has recently supplied the place of Mr. Yatlock, Professor of Mathematics, now in Europe. He is recommended by Dr. Peters, President Hopkins, and the Faculty of Williams College. His acceptance of the Professorship is confidently anticipated.

JENKINS.—Emory College has conferred the degree of D.D. on Rev. B. Jenkins, missionary to China. Mr. Jenkins arrived in this country a few months since from Shanghai, and is now engaged in the Southern States, making collections in aid the cause of missions in China. We don't believe that either Mr. Jenkins or any of his Chinese friends care a fig about having the letters D.D. put on to the right hand end of his name. Why not have given it to some poor preacher in the States, who is languishing for the honor, (?) and not post off to China for a man on whom to bestow the superfluous distinction?—*West. Ch. Adv.*

TURKEY.—The Constantinople correspondent of the *Times*, in his letter dated the 8th inst., gives the following piece of intelligence: "The most important reform that has been projected for many years in the Ottoman Empire is at length about to be accomplished. A firman will shortly be issued authorizing the admission of Christian evidence in courts of law. Hitherto no Christian's word has been admissible as evidence against a Mussulman; and hence an immunity from punishment and a license to crime to any Mussulman who took care to have none but Christian witnesses to his offense."

CHINA.—The London Miss. Society has resolved to avail itself of the providential opening in China to increase the number of its missionaries, if they can be found; and has issued a fervid appeal to pious young men in the universities, colleges, and theological institutions, to put on the whole armor of God, and go forth to the conflict with the powers of darkness; and also to patrons and friends, to supply the funds needful.

CASE OF MR. KENNEDY.—This clergyman, belonging to the Reformed Presbyterian Church, who was arraigned for reading the Psalms or Hymns in use in the church in which he officiated, by invitation, during the sessions of the Synod of the former body, has been suspended from the ministry for the offense. Since his suspension he has been received into the Presbytery of Ohio, and is now in full standing in the Presbyterian Church, O. S.

DISMISSION OF REV. MR. LEAVITT.—We learn that the Rev. William S. Leavitt, for the last eight years, pastor of the Eliot church, Newton, having received a unanimous call to settle over the Presbyterian church in Hudson, N. Y., has asked and obtained a dismission with a view to enter into that new field of labor. The church at Hudson is the same which, a few years ago, was called to give up an excellent pastor to the Bowdoin-street church in this city.—*Puritan Recorder.*

HOUSTON-STREET.—The installation of the Rev. Thomas R. Smith as pastor of the Houston-street Presbyterian church, corner of Thompson-street, took place on Wednesday evening, Nov. 2. The sermon was delivered by the Rev. George L. Prentiss of the Mercer-street church, late Dr. Skinner's; the charge to the pastor was given by the Rev. Joel Parker, D.D.; and the charge to the people by the Rev. Asa D. Smith, D.D. The exercises were interesting and the audience large.

TUSCUMBIA.—By a letter received from Tuscumbia, Alabama, we learn that an interesting work of grace is in progress in the Presbyterian church at that place, of which the Rev. C. Foster Williams is pastor. Our correspondent says that "on Sabbath the 24 inst., twenty-five persons were admitted to the communion of the church—twenty-one on examination, and four by letter. Truly the Lord has comforted our Zion in one of her waste places."

EASTON.—On Sabbath evening, November 13, Rev. Cornelius H. Edgar was installed pastor of the Dutch church at Easton, by a committee of the New Brunswick Classis. Although the weather was unfavorable, a large audience assembled, and the services were appropriate and impressive. Rev. Mr. Campbell, of North Branch, preached the sermon.

ROME.—Rev. Charles W. Baird, son of the well-known Dr. Baird, says the *Christian Intelligencer*, has recently sailed for Rome, to act as chaplain to the American Legation there. He has acted thus there before. Only under the immediate protection of the American flag is he allowed to preach, and all Italians are forbidden to attend his instructions.

CLEVELAND, N. Y.—At an extra meeting of the Classis of Cayuga, held at Cleveland on the 2d inst., the licentiate Nathan W. Jones was examined, ordained, and installed over the Reformed Dutch church of Cleveland. The examination was sustained by Brother Jones to the entire satisfaction of Classis, and with the perfect approval of the Deputation. The sermon on the occasion was preached by the Rev. James Abell.—*Ch. Intel.*

RETURNED.—Rev. George H. Fisher, D.D., pastor of the Reformed Dutch church in Broomestreet, in this city, arrived home on Monday last, by the Baltic. His return with improved health and spirits will greatly gratify his many friends and the congregation to whom he ministers.

WOONSOCKET.—Rev. Levi Packard, of Spencer, has received a unanimous call to settle over the Congregational church and society in Woonsocket, R. I., and will probably accept it, and enter immediately upon his labors.

MARION.—The Presbytery of South Alabama, on the 17th ult., installed the Rev. H. R. Raymond pastor of the Presbyterian church at Marion, Alabama. The Rev. P. J. Sparrow, D.D., preached the sermon.

REMOVAL OF SENTENCE.—The Rev. Oliver S. Prescott, who was tried about two years ago by an ecclesiastical court in the Diocese of Massachusetts, and sentenced to be suspended until he should sign a certain promissory declaration, has terminated the sentence, by complying with the required conditions.

GERMANTOWN.—Rev. James H. M. Knox was installed pastor of the Presbyterian church of Germantown, Pa., on the evening of Wednesday, the 9th inst. Rev. Dr. Knox, of New York, by invitation of the Presbytery, preached the sermon.

CATHOLIC INSTITUTIONS.—There are twenty-four Catholic churches in the city of New York and its vicinity, and nine convents. At eighteen of these churches the English language is preached, five the German, and one the French language.

A GOOD BEGINNING.—We learn that two gentlemen of this city have, unsolicited, tendered a thousand dollars each to the Southern Aid Society. The Constitution and Address of said Society will be published in the course of a few days.

MADISON.—Rev. A. Ryors, D.D., has resigned his office as President of the Indiana University, and removed to Madison, Indiana, where he has engaged to supply the pulpit of the First Presbyterian church for six months.

CHURCH EXTENSION.—A movement, conducted with much spirit and activity, is now making in Philadelphia, for the establishment of an orthodox Congregational church. Two individuals have subscribed $15,000, and other smaller subscriptions swell the amount already insured to about $20,000.

BALTIMORE.—Rev. Theodorick Pryor, D.D., was installed pastor of the Third Presbyterian church, Baltimore, on the 28th ult., by the Presbytery of Baltimore. Dr. Plumer preached the sermon, taking for occasion before concluding to congratulate the church on their selection of such a pastor. He had long known Dr. Pryor, having preached at his ordination twenty-one years ago, and could bear testimony to his piety, ability, good judgment and fidelity.

SHELBURNE FALLS.—Rev. Mr. Bronson of Shelburne Falls has asked for dismission from his charge over the Congregational church and society in that place, on account of ill health.

WEST HAMPTON.—Rev. Stephen C. Strong has declined the invitation recently extended to him by the Congregational church and society in West Hampton to become their pastor.

SUFFIELD, CT.—We are happy to be informed that a revival of religion is now in progress in this place. Several instances of hopeful conversion have occurred, and the minds of others are solemnly impressed with a conviction of their need of pardon and deliverance from sin.

The ordination of H. W. Pierson and H. P. Herrick, by the Third Presbytery of New York, took place on Sunday night, in the Spring-street church, the former being intended for the domestic mission in Kentucky, and the latter for the foreign station in Gaboon, West Africa. The sermon was preached by Rev. George Thatcher.

RENUNCIATION OF ROMANISM.—The *Christian Witness* says Mr. G. W. Beck, of Somerville, Mass., has publicly renounced Romanism, and conveyed to the P. E. Church the establishment long known as the Roman Catholic Orphan Asylum, Prospect Hill, Somerville, valued at a sum between $5000 and $6000.

MORICHES.—On Wednesday, the 2d inst., the Presbytery of Long Island ordained Mr. A. G. Dobson, and installed him pastor of the Presbyterian church at Moriches. Rev. G. L. More, of Babylon, preached the sermon.

BOSTON.—A meeting has been held in this city by the gentleman, that a sufficient number of copies have been gratuitously furnished for all the missionaries of the American Home Missionary Society. One hundred of the volumes have already been distributed in Maine. It is added that a gentleman in New Hampshire has lately left a legacy of one hundred dollars, to put into the hands of the home missionaries in Maine the writings of Dr. Payson.—*Puritan Recorder.*

FERN.—Derby & Miller, Auburn, will issue shortly a juvenile book for the holidays, by "Fanny Fern," entitled "Little Ferns for Fanny's Little Friends"—to be got up in elegant style at 75 cents.

KIRWAN.—Dr. N. Murray has favored the public with another book on "Men and Things as I saw them in Europe." 12mo, pp. 285. Harper & Bro.

M'CONNEL.—"Western Character; or, Types of Border Life in the Western States." By J. L. M'Connel, author of "Talbot and Vernon." 12mo, pp. 378. Published by Redfield, Nassau-street, with vignette.

GROTE.—"History of Greece, by George Grote, Esq" Vol. XI. Reprinted from the London edition. 12mo, pp. 522. Published by Harper & Brothers. This volume continues the history, from the destruction of the Carthaginian army before SYRACUSE, to the death of Philip; chapters 83—90. The next volume completes the author's original design, and will include a review of Plato and Aristotle.

BEECHER.—Mr. J. C. M'Rae, engraver, has published a large and elegant portrait of Rev. H. W. Beecher, engraved in the best style of art, from a portrait painted by Hicks, N. A. It is a two-thirds length, and gives the features and form with great fidelity—lacking the animation and force of the orator in action, which perhaps cannot be caught upon canvas.

Phillips, Sampson & Co., have in press, and will soon publish, a work entitled "Christ in History, or the Central Power among Men," by Rev. R. Turnbull, D.D., the object of which is to indicate comprehensively the relations of Christ to universal history, and prove that Christianity is not only a historical fact, but a divine or supernatural power. It is intended to meet the prevalent forms of skepticism, particularly Parkerism, Emersonianism, etc., a work which the times demand.

PRIZE ESSAY ON INFIDELITY.—Robert Carter & Brothers, have in press, from advance sheets received per steamer, "Infidelity, its Aspects, Causes and Agencies; being the Prize Essay of the British Organization of the Evangelical Alliance; by Rev. Thomas Pearson, Eyemouth, Scotland," in one volume 8vo.

WATER-PROOF FRESCOES.—Mr. D'Orsay, of this city, is the patentee; and from the testimonials he adduces of those who have tested it, there is no room to doubt, that, in addition to its merits as a cheap and beautiful decoration of the interior of churches, it possesses great value for its freedom from the accidents occasioned by water, and its capacity of being freely washed and cleansed.

See advertisement.

TURKEY.—"The Czar and the Sultan, or, Nicholas and Abdul Medjid, their Private Lives and Public Actions." By Adrian Gilson. To which is added, "The Turks in Europe, their Rise and Decadence." By Francis Bouvet. Published by the Harpers. 18mo, pp. 195.

THE QUARTERLIES.

The "Westminster" heads the list of Scott & Co.'s reprints of the British Quarterlies for October. The table of contents indicates it as an elaborate number.

1. Religion in Italy.
2. The Progress of Fiction as an Art.
3. Partnership with Limited Liability.
4. The Book of Job.
5. School Claims of Languages—Ancient and Modern.
6. German Mysticism in the 17th Century.
7. The Universal Postulate.
8. The Progress of Russia.
9. Contemporary Literature of England.
10. " " " of America.
11. " " " of Germany.
12. " " " of France.

The American works of "Contemporary Literature" named in this number are—in Theology—Parker's Discourses, Sears on Regeneration, Eliot's Sermon, and Dr. Boardman's "Bible in the Counting House." In Politics—Warner's "Liberties of America," Hildreth's "Theory of Politics," Chancellor Harper's "Vindication of Slavery," Northup's "Twelve Years a Slave," and C. Norton's "Social Theories." In History—"Sparks' Correspondence of the Revolution," Ramsey's "Annals of Tennessee," and Schoolcraft's Travels to the Ozark Mountains. The survey of the political works named is introduced by the following remark, concerning which it is sufficient to observe, that this country has always had the views of its literary men too much moulded by European authorities. It is neither strange nor new, therefore, nor is now the beginning of the absurdity here noted.

"Strange as it may appear, we are beginning to receive from America books which, admitting the insufficiency or asserting the errors of the principles on which the fathers of the republic based their action, seek other foundations of political organization and power. Whatever the intentions of the authors, or the conclusions to which they themselves would limit the use of their own premises, it is nevertheless true that any European despot may now draw from the great Western Republic quite enough of a certain kind of political science to support a strictly logical defense of himself and his system."

THE MONTHLIES.

THE PACIFIC RAILROAD.—Putnam's Magazine for November has a valuable article, taking the only correct position, that this road should be built by private enterprise, and not by the government. It argues that private enterprise is so much more prompt, intelligent, economical and energetic, and that if it cannot be built by private enterprise it must be because of a want of the proper inducements for building it at all. But in fact such a work is not so great an undertaking now, as the Erie Canal was when it was first planned, forty years ago. It is only adding a couple of thousands to the 13,000 miles of railroad already built in this country. And as to the inducement, it would make the United States at once masters of the commerce of Asia. From England to China is 9,658 miles and 120 days by the overland route; 18,500 miles and 170 days' sail by the Cape of Good Hope; 12,900 miles and 130 days' sail or 63 days' steam by the Isthmus of Panama; while a route across this continent would bring Liverpool within 37 days of Shanghai, and reduce the cost of transportation more than one-half.

RAILWAYS.—The "American Railway Guide, for the United States." November, 1853. Published by Dinsmore & Co., No. 9 Spruce-street. Edited by R. S. Fisher, author of the "Statistical Gazetteer." With a complete Railway Map. An indispensable pocket companion for all travelers by railway, showing the time of starting from all stations, with distances, fares, &c., of all the railway lines in the United States, and the principal connecting lines of steamboats and stages. Price $1 per annum, 12 1 2 cents single. Dr. Fisher's name is a warrant for accuracy, so far as care and industry can secure it.

The leading pieces in the "Knickerbocker" have a good share of wit, but are disfigured with quite too large a proportion of that under-bred grotesqueness which degenerates into mere absurdity—not even droll, but just ridiculous. KNICK. should turn the *styles* more relentlessly upon his writers.

"Harper's" is, as last month, a real picture-gallery for the abundance and beauty of its illustrations. It saves the Union by giving its three leaders to the embellishment of the slave lands of Brasil and Louisiana. As usual, we utter our detestation of the "comicalities" with which the number is disfigured. Why will they?

It is generally admitted that "Putnam's" grows richer in the sterling value of its pieces. The Potiphars in Paris is overdrawn to the utmost extent of legitimate caricature. A seasonable article on "the Pacific Railroad, and how it is to be built," assures it as a thing to be done and argues soundly that it should be built, "as everything else of permanent value and utility is now built, by the private enterprise of its citizens."

The "National" needs more breadth of view, and a bolder hand to grapple with more stirring subjects; otherwise it is in danger of growing dull—a very bad quality in a magazine.

M'Elrath & Barker send us Dickens's "Household Words" in monthly parts, to those who prefer this form to the weekly sheet.

We have not room this month to give the list of smaller monthlies that come to hand.

PAMPHLETS.

Mr. W. C. Richards, who has compiled with so much skill and industry the "Official Catalogue of the New York Exhibition of the Industry of all Nations," has prepared a still more useful work of a similar character—"A Day in the New York Crystal Palace; or, How to make the most of it." Designed for a guide and hand-book to be used by visitors in going round the building. In the great lack of local interpreters which all visitors complain of, this will be a valuable help. Putnam & Co., publishers. 12mo, pp. 168. Putnam's Illustrated Catalogue, which has reached No. 14, is very splendid.

We have from Canada an "Essay on Terms of Communion, by Catholics, with a preface, by John Gilmour." pp. 45 Published by John Lovell, Montreal.

"Old-Fashioned Presbyterian Views on the Ministry and Sacraments of the Church: a Colporteur Tract, by Rev. R. B. Croes." Published by Stanford & Swords. pp. 88.

"Faith and Infidelity." A sermon delivered in the Congregational Church at Whitesborough, in 1853, by Beriah Green. Published by S. W. Green, 95 Cliff-street.

"The Coming Struggle among the Nations of the Earth; or, The Political Events of the next Fifteen Years, described in accordance with the Prophecies in Ezekiel, Daniel, and the Apocalypse. Showing the important position Britain and America will occupy during and at the end of that awful conflict." It is announced that 120,000 copies have been sold in Britain.

MUSIC.

The following new pieces of music arranged for the piano forte come to us from the ever-prolific musical laboratory at Waters's, 333 Broadway, where they sell Timothy Gilbert's pianos, and where, by the number of their publications issued, one would think they must have the power to *make* music.

1. "Rosa May," a ballad composed by F. Buckley, and sung by Buckley's Serenaders. The closing stanza may be quoted as an illustration of the kind of ballads which are now popular:

"But, ah, those bright, those happy days,
I ne'er again shall see;
No more she'll hear my evening lays,
Beneath the sunset tree.
The *Trader* came with spreading sails,
And bore my love away;
Ah! how this breaking heart bewails
Thy fate, poor Rosa May."

2. "Poughkeepsie Polka," composed by Fred. Reichardt.

3. "La Prima Donna Polka," composed by Van Der Weyde.

4. "Ingraham; a National Song, dedicated to the American People." Written and composed by A. Sedgwick. The spirited chorus is true to all but the Afro-American, who is not an exile, but a stranger in his native land:

"These words shall pass from land to land,
The exile's heart to cheer;
America will e'er protect
Her children everywhere."

5. "The Hot Corn Song." Written by Solon Robinson, the author of the story of "Hot Corn." We copy a stanza or two as a sample:

"Here's hot corn! nice hot corn! a voice was crying;
Sweet hot corn! sweet hot corn! the breeze is sighing;
Come buy! come buy! the world's unfeeling;
Hot corn! hot corn! do buy my nice hot corn."

"All alone, all alone, she sat there weeping,
While at home, while at home, her sister's sleeping;
Come buy! come buy! I'm tired of staying,
Come buy! come buy! I'm tired of saying
Hot corn! hot corn! do buy my nice hot corn."

FOREIGN.

FROM OUR ENGLISH CORRESPONDENT.

IRELAND—IRISH PATRIOTS.

ENGLAND, Nov. 4, 1853.

It has often been asserted by English advocates of good government for Ireland, that the Irish representatives and flaming patriots were most detrimental to her best interests,—many of them having shown equally a want of principle and want of common sense. This English view, which may be accounted colored and prejudiced, has been justified by Mr. Gavan Duffy, M. P. for New Ross, editor of the *Nation*, and one of the most able of the independent Irish party in Parliament. At a banquet given him by his constituents, he thus characterised a class of Irish patriots:

"It was a common opinion in Ireland that to sacrifice a hecatomb of tenants to secure the election of some fribble who linked himself to the tail of an English party, or some scamp who put himself up for sale on the first opportunity, and emerged from patriotism into place, was the perfection of a national policy. It was a common opinion that a broken squire who wanted a title, or a money lender, ready to go down to the gutter to any lord who shook hands with him, was the right class of men for popular representation. (Hear, hear.) It was a common opinion that a man to whom you would not lend a five-pound note, or a man whom you would scarcely employ to arbitrate the price of a horse, might be safely trusted with the interests of Ireland in an assembly where England sends her greatest men to maintain the other side, and where there are officials with the acknowledged function of buying up the votes of needy members."

Mr. Duffy declared, that twelve months since he knew upwards of twenty of the popular Irish representatives who were not trustworthy, and that they would betray their country, though bound by public vows. Of the results of last session, on a question of vital interest to Ireland, Mr. Duffy said—

"We got them to pass a landlord and tenant bill, which, whatever be its shortcomings, had merits enough to be accepted by Mr. S. Crawford, the guardian of the question, and Mr. Serjeant Shee, to whom he bequeathed his parliamentary position. I shall tell you, in a very cursory way, some of the provisions of the reformed land code. You know, all of you, that whatever improvements were made upon land, whether houses, agricultural buildings, fences, roads, or the like, became the property of the landlord. The maxim of the law was, that 'whatever attaches to the freehold becomes part of the freehold.' Consequently the tenant himself was confiscated all the improvements of the tenants of Ireland for the last two hundred years; a man was liable to seven penalties for injuring the very work he himself had made. Now, we have got the House of Commons to declare the directly opposite principle, that improvements are the property of the improver, that they are the property of the man who made them, and that he shall be entitled to sell, remove, or destroy them at his pleasure. This was blotting out at a stroke the diabolical principle which has robbed and impoverished the farmers of Ireland, generation after generation."

Mr Crawford, the persistent advocate of Tenant Right, owed his seat to an English borough. It is literally true, that for many years past, had the popular Irish members been unselfish, honest and intelligent, they would have obtained, with the control and aid of liberal English members, almost any measure matured and agreed upon for the welfare of Ireland. Instead of this, the poor Law, by which the lives of millions have been saved, and landlords compelled to recognize the claims of the people, had to be forced upon O'Connell and the Irish members.

CORDEN AND GLADSTONE ON PEACE AND WAR.

While Mr. Cobden was speaking in his most plain and forcible style at Edinburgh, Mr. Gladstone was addressing an audience at Manchester, gathered on the occasion of inaugurating a statue of Sir R. Peel. That portion of Mr. Gladstone's speech which referred to the subject of the honor of the country, and the question of peace or war, might have been delivered at the Edinburgh Peace Congress. Mr. Cobden's estimate of Turkey was extremely low. Mr. Gladstone made a distinction between the "integrity and independence" of the Turkish empire, and the same terms as applicable to either France or England. Mr. Gladstone's High-Church principles, cropped out, as geologists say, above his statesmanship, when he spoke of fellow-Christians being dominated over by Mohammedans. *That* is not the question. "Christian" England "dominates" over Mohammedans in the East.

Beside, it is beyond question that English and Christian influence has acted, is acting, and would under favorable circumstances act, with great freedom and intensity, within the Turkish empire,—only that Mr. Gladstone would object to this as treason to the patriarchal throne. Apart from this, Mr. Gladstone's remarks are well worthy of being transferred to the columns of the American press. AGRICOLA.

FROM OUR REGULAR FRENCH CORRESPONDENT.

X——, Oct. 25, 1853.

To the Editors of the Independent:

GENTLEMEN:—It is a relief for one's mind, after the never-ending variations of the Eastern Question, to be able to rest at last upon *facts*, whatever they may be, and to see something taking place beside the eternal deliberations and quibblings of European diplomatists. No one acquainted with the facts of the case, can help wishing success to the Turkish arms, whatever be their opinion as to the worth of the Turkish empire in itself, and as regards its destinies in the future. Its cause is just—may it triumph! I trust it will; and there is every appearance that they will give to Richardson's armies more work than they expected at first. Yet I must own that in this long-vexed Eastern affair, (I have not been able to help it,) I have been more anxious to see its consequences for France, and Europe generally, than to know how it would end for Turkey and Russia. In that feeling I have found myself to agree with the courts and diplomats and statesmen, of France, England, and all the world beside. They, too, saw tremblingly the political horizon darkening; but I trembled with hope, while they trembled with fear. In the coming struggle which *might* and perhaps will set Europe on fire, what would become of them? Such was the question. The man who now holds France under his feet, his servile and flattering courtiers were, and are still, particularly afraid that a European tempest might wreck their piratical craft; while, on the other hand, all patriots were, and are still, on the watch, waiting for a favorable hour. Bonaparte's government knew it; they know also what proportions secret republican opposition has assumed; they are aware of the existence of vast secret societies, which they cannot seize, whose permanent and spreading conspiracy they cannot control; they fear, they doubt themselves, and, like all really weak governments, they know no other way of conjuring danger, except violence, persecution, terror. For a few days past we might have easily believed that we were yet in 1852, just after the *coup d'état*. Vast numbers of citizens have been arrested both in Paris and in the provinces. All those who by their republican opinions, their name, influence or ability, were susceptible of becoming leaders or actors in a republican movement, were arrested under the charge of "belonging to a secret society and conspiracy." Early in the morning the police go to their houses, arrest them, and search throughout their dwelling, look everywhere, read every paper, however private, take what pleases the fancy of the officers; and this being done, lead the man to prison. M. Goudchaux, Minister of Finances, under the Republic of '48, a most excellent, quiet, benevolent man; M. Bastide, Minister of Foreign Affairs under Gen. Cavaignac, have been arrested, with more than one hundred others, the same morning in Par's. The harvest of prisoners in the provinces has been still greater, in proportion. Many thousands of new victims are able to appreciate the clemency of the merciless and terrified Cæsar. From my own quiet native town, I have received private letters containing the most lamentable details. Among many others, my own brother has had a domiciliary search, which lasted seven hours; he escaped being arrested, but another near relative of mine has been compelled to fly, and hide himself to avoid Bonaparte's jails. A number of newspaper editors have also been arrested. Says the *Presse* of Paris: "Where is, in France, the quiet and honest citizen who, when going to bed at night, can feel assured that he shall not be waked up on a sudden to be led to prison, after having seen the police making themselves acquainted with his family secrets, and his most private affairs?" The answer is, *Nowhere!* But there is a God in heaven, witness of all these crimes and abominations; and when the measure is filled, he will come down and do justice to all.

As in Shakspeare's dramas where ludicrous incidents are often mingled with the most tragic scenes, side by side with the tragedy of the day we have in France some comic and ridiculous facts. The other day the *Prefect* of the *Calvados* issued an order, couched in the most solemn terms, to forbid the sale of little plaster casts, intended to represent the august face of the Prefect's master. "Whereas," says the obsequious servant, "there are busts put for sale, which disfigure the image of the sovereign, and give him a character contrary to all truth,"—then follows the defense to make or sell such busts, and an order to the police to search and seize all those that may be found. The fact is, that his Majesty is very, very ugly. His past debaucheries, his recent crimes, and his present troubles, added to the most coarse and disgraceful features of his stupid face, cannot make a very interesting physiognomy, and to represent him as he is, physically as well as morally, is the greatest insult which he can receive.

I have spoken of Bonaparte's troubles; they are not small, for the present, and among all others, money difficulties are entangling him every day more. This may seem strange, but it is true. Bonaparte has always been, and is still, what we call in French a *panier percé*, a spendthrift. The twenty-five or thirty millions of francs he takes from our pockets every year do not suffice him to "maintain the splendor of the throne," to use the courtier's words. Not long ago his Majesty borrowed six millions, and it is now publicly announced that he has again borrowed three millions from M. Pereire, to be paid back in 1857. I would call M. Pereire a very naïf man, if he were not a shrewd banker. He knew full as well as any that the reimbursement of his loan is a most hypothetic affair; but he knew also that his money connection with the Emperor may, in a very short time, enable him to make such financial operations as would certainly compensate the eventual loss of the three millions loaned.

The financial situation of France is not better than that of her chief. The government will soon, it is confidently said, contract an important loan. Wait a little, and even the moneyed men who thought Bonaparte had *saved* them, will lose some of their delusions.

FRANC PARLEUR.

Arrival of the Arabia.—The English mail of Nov. 5 arrived here on Thursday morning.

The American clipper Challenge had put into Fayal, leaky.

The Liverpool cotton market was dull. Breadstuffs had declined—wheat, 3d. per 70 lbs., and flour 1s. and 1s. 6d. per barrel. Other markets unchanged.

Baring, Brothers & Co. in their circular state that "American stocks continue to be generally neglected, and prices are almost nominal. The new issue of Pennsylvania Central Railroad Bonds is offered at 90 per cent."

The news is confirmed that the Turks have crossed the Danube, and that fighting has begun in earnest in Circassia.

There are also new rumors of a strenuous effort on the part of the four powers to produce an amicable termination of the difficulty.

At Odessa it was considered probable that the ships loading at that port would carry away not less than 600,000 quarters of wheat.

The foreign news produced no excitement in Wall-street, though it is favorably viewed. The crossing of the Danube by 30,000 Turks is looked upon as a peaceful measure, by its having induced a stronger feeling to negotiate on the part of Russia. The retirement of Prince Gortschakoff from before the Turks is viewed in this light, especially as negotiations are to be renewed at London.

Italy.—Another case of "American citizenship" has occurred. The scene of operations was Ancona, the Adriatic seaport of the Roman States. The authorities, finding themselves in trouble, let the man go.

The King of Naples is becoming fearful for the safety of his crown. The people are disposed to revolt, and his soldiers to desert.

Notwithstanding the vaunted reductions in the Austrian army, the generals in Italy have demanded fresh reinforcements from Vienna, and more troops have been sent.

The people in Italy are suffering deeply from the high prices of food, and at Rome the greatest severities are put in force against the bankers and forestallers in grain.

France.—Rumors of a new conference at London, on the Eastern question, have again been put in circulation; in fact, some of them assert that, in spite of the warlike aspect of affairs, the question would be settled in a satisfactory manner in an early period.

The appointment of General Baraguay d'Hilliers as ambassador to Constantinople, is the great theme of talk in Paris. He will be accompanied by a numerous staff of officers of high rank, as well as many subalterns. It is suggested that the Count Walewski, finding himself in his way, may very possibly be destined to afford that professional assistance to the Sultan, which it was not thought politic to grant immediately and directly.

Circassia.—The Circassians are said to have approached within 60 miles of Tiflis. They were 20,000 men, with 60 guns, and for some time Prince Woronzoff could only oppose 15,000 men to them. Fortunately for him, Generals Nesterow and Bajatinsky arrived, the reinforcement of 15,000 men; the battle was renewed, and Schamyl Bey obliged to retire into his mountains. The Circassians lost 2,000 men; but the Russians confess that they left 5,000 men on the field of battle, from which Prince Woronzoff sent Count Nicolai to St. Petersburg with a urgent demand for reinforcements, without which he should be obliged to evacute not only Tiflis, but Georgia.

China.—The private letters by the overland mail give further accounts of the progress of the Chinese rebellion. Nankin remains in the hands of the insurgents, the seaport town of Pekin, and news of the taking of the capital was hourly expected. There was much bloodshed at Amoy, but hopes were entertained that the struggle would be soon over.

Australia.—A private letter in the London *Times* gives apparently authentic news of the capture of the eleven banditti who plundered the gold escort from the M'Ivor diggings, and announces further, that a large portion of the property had been recovered. It was supposed that the robbers would all be sentenced to death.

The very latest.—A telegraphic dispatch received at Liverpool just before the sailing of the steamer gives the latest news from Bucharest received at Vienna Nov. 4, and telegraphed thence to London.

Two thousand troops appeared at Guirgevo, and fired into the town. In the conflict many Russians and Turks fell. Finally the Turks retreated up the river, and the Russians followed them.

Another account says:

The vanguard under Numik Pasha and General Prun had a serious conflict with 2500 Russian cavalry, between Kalafat and Krajova. The affair lasted two hours, when the Russians retreated toward Slatina.

The *Presse* states, on the authority of a Constantinople letter of the 21st Oct., that Redschid Pacha had consented to a fresh draft of a note by Lord Radcliffe, based on the Czar's admission at Olmutz.

Odessa, Oct. 24.—Supply of ships increased. The number in port is about 500. Wheat and grain in better demand, at rather higher prices; and the aggregate quantity that would be dispatched within the next few weeks would be extraordinarily large.

London.—The *Times* says the transactions on Friday, connected with the 4th of the month, passed off with perfect smoothness. The number of bills falling due was considerable, but far below those of the preceding month.

Australia.—The excitement in Sydney concerning the new colonial constitution was increasing at the last dates—the main point of objection being the proposal of a permanent Upper House to be nominated by the Crown Governor.

Other interesting measures had been before the Legislature; one, introduced by the Attorney-General, to embody recent improvements in the rules and practice of the Courts of Equity, and another, by Dr. Douglas, to establish limited partnerships on the French and American plan, had passed; another, also by Dr. Douglas, to execute punishment of death privately within the walls of the prison.

During the six months ending Aug. 20, no less than 968 vessels, representing 265,000 tons, were entered inwards; and 830 vessels, representing 254,000 tons and upwards, were cleared through the Melbourne Customhouse outwards.

The gold licenses issued in the colony of Victoria were 39,261 in May, and 42,269 in June. The gold brought down by escort during those two months was 301,288

Editors' Table.

HISTORY OF THE REFORMATION OF THE SIXTEENTH CENTURY. By J. H. Merle D'Aubigné, D.D., President of the Theological School of Geneva, &c. Vol. V. The English Reformation. New York: Carter & Brothers.

It is a sufficient commendation of this volume to say that it will detract nothing from the celebrity which the former volumes of the series have earned so well for the author. The subject has a special interest for all those churches in this country, of every ecclesiastical denomination, whose descent and lineage is from the Christianity of Great Britain. Out of the English Reformation, and the conflict for civil liberty which accompanied the conflict for a purer faith and worship, came the Puritan emigration and the beginning of these States whose growth and power to-day is the most significant fact of the nineteenth century. Few topics in church history are more important in the studies of a theologian, or of any intelligent Christian, than this upon which Dr. Merle has entered in the volume now before us.

In the English Reformation there were two chief elements, exceedingly diverse in character and tendency, but not sufficiently distinguished by most historians. The political element of the Reformation, and the religious element, were often in collision with each other though united in their common hostility to Rome. The reformation begun by the passions and the policy of Henry VIII, carried forward by the lords who governed in the name of Edward VI, and at last finished and petrified by Elizabeth, was one thing. The reformation begun by Wycliff, kept alive by the persecuted and hunted Lollards, carried forward by Bilney and Tyndale, and glorified in the fires of martyrdom, was quite another thing. From the one came the Anglican establishment with its baron-bishops, its royal supremacy, its inflexible formalism, its restless hankering after monarchism and Nicene Christianity, and its perpetual proclivity towards unity with Rome. From the other came Puritanism with its magnificent growth on this side of the Atlantic, and with its twofold succession at home,—evangelical nonconformity on the one hand, and the evangelical life within the Church of England on the other hand. One great merit of the work before us is the clearness with which these two reformations and the diverse forces that produced them, are exhibited in their collisions and in their concurrence.

The present volume is only the beginning of what Dr. Merle D'Aubigné has to tell us about the Reformation in England. The story is interrupted at the death of Cardinal Wolsey.

A HISTORY OF ENGLAND, from the first invasion by the Romans to the accession of William and Mary in 1688. By John Lingard, D.D. In thirteen volumes. Boston: Phillips, Sampson & Co.

We commended this republication to our readers at the appearance of the first volume. The second and third volumes are now offered to the public. Any intelligent reader will be able to form some opinion concerning the author's Roman Catholic sympathies and their effect on his way of telling his story, by examining in the second volume the representation of Thomas a Becket and of his conflict with Henry II, and in the third volume the representation of the same Thomas as Papist; but he does not cease to feel or to write as an Englishman, and he falls very far shore of that wholesale disregard of historic veracity which characterizes so many Roman Catholic writers. From these two volumes—such is in general the fairness of the writer—it would be easy to collect a host of most convincing facts to show that, although the Church was in the middle ages a check on the rapacity of kings and the violence of nobles, the Roman Catholic system tends on the whole to the corruption of morals and to the ruin of States.

CARLOTINA AND THE SANFEDESTI; or a Night with the Jesuits at Rome. By Edmund Farrenc. New York: John S. Taylor.

This book, (the work, as we infer, of an exile,) has something of genius in it as well as enthusiasm. If the reader suspects something of exaggeration in the author's descriptions of priestly villainy, he must nevertheless feel that the book has every mark of having been written by one who has had good opportunities of knowing the realities which he attempts to describe, and whose bitter words are prompted by bitter experience.

It is a noticeable fact that the hope of a future for Italy is identified in the minds of Italian patriots with a horror of the Roman hierarchy, and with the conviction that Italy must be republican. This book is intensely protestant, as Father Gavazzi is protestant; and its republicanism is of the most uncompromising sort. It is worth studying as a specimen of the feelings and the opinions which now characterize the revolutionary party in Italy and in Europe generally. Nor dare we assume the responsibility of saying that with all its bitterness it does not truly portray the genius of Romanism as it is to-day, false,—cruel, and in the most desperate alliance with whatever is most opposed to the kingdom of Christ or to the welfare of mankind.

PERUVIAN ANTIQUITIES. By Mariano Edward Rivero, Director of the National Museum, Lima; and John James Von Tschudi, Doctor in Philosopy, &c. Translated into English from the original Spanish, by Francis L. Hawks, D.D., LL.D. New York: G. P. Putnam & Co. 1853.

Whatever contributes to throw light upon the early history of the American continent, and to connect the various races of men by physical analogies and by the affinities of language and of religion, must be hailed not only as a curious contribution to general literature, but as an auxiliary to the interpretation of the Bible, and to the solution of the problem of the physical and historical unity of the race, upon which men of science have of late entered with such zealous research. Dr. Hawks has rendered a timely and most essential service to ethnological and archæological inquiry, by reproducing in the English tongue the learned and accurate researches of a native Peruvian, assisted by a scientific German, into the antiquities of Peru.

The general result of these inquiries favors the theory that Peru was originally settled by emigration from China or the East Indies, and that Brahmism and Buddhism were there propagated by priests from those countries; and that the Peruvian type of cranium is a natural idiosyncrasy rather than the result of artificial pressure. These two points are important in their bearings upon the primal unity of the race, and the whole science of ethnology.

Historical sketches of the old Peruvian monarchs, of the political and religious systems of the Incas, of the state of science and art under their reigns, and a dissertation upon the aboriginal languages of the American continent, are the subjects of the remaining chapters of the work. These are treated with the thoroughness of scientific investigation, and yet with the sprightliness of graphic history. Aside from its importance to the science of man, the volume is well worthy of perusal as a sketch-book of a people long since passed away, but whose gigantic monuments remain to perplex the learned and to fill the unlearned with wonder. The student of Providence will find much in its pages to confirm his faith in a righteous moral government over men, to which Providential sanctions toward nations are firmly allied.

THE JOURNAL OF SACRED LITERATURE. New Series. The number of this journal for October contains an admirable article upon clerical education, which though specially adapted to the wants of England, may be studied with advantage by ministers in the United States. Rev. Mr. Porter of Damascus continues his lucid discription upon the rivers of Damascus, which must settle the question as to the identity of the present streams with those mentioned in the Bible. A reviewer of Poole's *Horæ Egyptiacæ* accords to him the honor, which the learned world is fast conceding, of having settled the vexed question of Egyptian chronology upon an intelligent basis.

The narrative of Dr. Robinson's recent tour in Palestine is republished in this number. The *Journal of Sacred Literature* fills a department quite distinct from that of any theological or critical journal in this country. We commend it to the favorable attention of ministers and of students of the Bible in general.

Sold in Boston by Crosby, Nichols & Co., and in New York by C. J. Francis & Co.

THE BIBLIOTHECA SACRA for October is enriched with "Fragmentary Thoughts" of the late Prof. B. B. Edwards—the pearly distillations of a pure and gifted spirit, in whose alembic all thought became serene and heavenly;—and with the noble dissertation of Prof. Barrows on the *Indivisible Nature of Revelation*, which was delivered in part at the time of his inauguration, and which then elicited the high commendation of our Boston correspondent.

The essay upon Pres. Edwards's dissertation on the Nature of Virtue, is a fine model of discriminating criticism, of clear and cogent reasoning, and of tasteful rhetoric. It is timely withal, in the present state of theological discussion.

We hope that with the opening of a new year, the *Bibliotheca*, which as a repository of sound and varied Biblical and Theological learning is without a rival in the *English* tongue, will draw to its support a still larger number of intelligent and admiring readers.

CHURCH MUSIC.

We give below the introduction to a little volume compiled by Mr. Leonard W. Bacon, and about to be published by Durrie & Peck, New Haven, and Mason Brothers, New York. It is entitled "CONGREGATIONAL CHURCH MUSIC; *with 150 Psalms and Hymns from the Collection of the General Association of Connecticut*," and consists of that number of the most familiar pieces, adapted to about forty of the oldest and best known tunes. The following paper more fully explains the character of the work and the views of church music on which it is founded. The compiler's leading ideas are substantially the same with those embodied in the fine essay of Mr. R. Storrs Willis, introductory to his "Church Chorals;" but they are developed below, and reduced to practical application, in a manner which we do not remember before to have seen.

The book is introduced by a commendatory notice from Rev. Drs. Day, Fitch, Hawes and Bacon, of the General Association's Psalm-Book Committee.

DIRECTIONS FOR THE USE OF THIS BOOK.

I. *To those who conduct Public Worship.*

1. This book is designed to be used in connection with the Psalms and Hymns of the General Association of Connecticut. The pieces have accordingly been copied into it with the same numbers which they bear in that collection; so that in using this *Church Music* it will be necessary to announce from the pulpit only the *number* of the psalm or hymn, and the *page* on which it is found in this book.

2. The Psalms and Hymns here given have been selected for their adaptedness to congregational use in respect both of lyrical style and of familiarity. When the song is to be addressed to the people by a choir, it is admissible, perhaps desirable, that the language be new and striking, and that the style be hortatory or didactic. But when the singing is the act of the entire congregation, words in this style are evidently inappropriate, and the better the words are known, the more nearly will the exercise approach to a spontaneous expression of praise. For this reason, and also in order that the tunes may become perfectly known to the congregation, it is recommended that at first the selection of psalms and hymns for congregational use be made, so far as convenient, from the pieces contained in this book.

II. *To those who direct the Singing.*

1. The advantages of a constant association of the same words with the same tune are great and obvious. It is therefore very desirable recommended that where this book is used, the tune appointed to any particular hymn *never* be exchanged for another, until the congregation shall have outgrown this book, and become prepared for one of a higher order.* Doubtless many instances will occur in which the leader could substitute a happier adaptation than the one here given; and it may sometimes seem that one tune is repeated after too short an interval. But the slight advantages to be gained by a change will be more than counterbalanced by the great benefit of constant association.

2. The introduction of this little volume is not at all intended to dispense with the services of a choir. But the distinction between choir and congregational singing must be carefully observed. Choir singing is an act of appeal or persuasion; congregational singing is an act of worship. In the former, the choir sing *to* the people, with the view of inspiring them with religious feeling, or of impressing upon them the sentiments and thoughts of the hymn; in the latter, *the people themselves* unite in an address to God, and the duty of the choir is simply to lead and support the congregation. This view suggests several important directions, to the first of which we have already alluded.

(1.) For choir singing, the hymn may be unfamiliar and striking, and of a hortatory or didactic character; on the contrary, in congregational singing, those psalms and hymns which express the religious feelings of the assembly are the only proper ones, and of these the oldest and most familiar are the best.

(2.) In choir singing, a careful musical execution is a first requite for success; in congregational singing, the choir need scarcely do more than maintain correct tune and a steady movement.

(3.) In choir singing, a distinct enunciation of the language is justly demanded; in congregational singing, if every individual worshiper sings "with the understanding," it is of little consequence whether he makes himself intelligible to his neighbor.

(4.) In choir singing, an impressive and tasteful expression is also a thing of high importance, greatly as it is abused at the present day; but in conducting congregational singing, any attempt at this on the part of the choir is a mere *impertinence*—as unfit as rhetorical flourishes or elaborate gesticulations in a prayer.

3. The director of the music should make it his duty, in introducing congregational music, to see that the tunes to be used are taught by rote, if possible to the entire congregation, but at least to all the younger portion of it. If this be properly attended to, a few years only need elapse before "the people, yea, *all* the people" shall have learned to unite in the songs of praise.

III. *To the Congregation.*

1. Do not consider this part of divine worship as a thing to be criticised or even admired. Do not speak of it as "impressive" or "moving." It ought indeed to be the object of the *preacher*, and of the *choir*, to impress and persuade their hearers; but the song of the *congregation*, like the voice of prayer, should be addressed to no human audience. Doubtless the sound of the voices of the multitude of sincere worshipers may often be more sublime and overpowering to the mind of the listener than the performances of the most accomplished choir; but *this is not its object*. Once let it be suspected that the prayer is designed to be "eloquent" and the worship to be "effective," and their value to the religious soul is all gone.

2. Let every individual in the congregation, without exception, unite his voice in the singing. A want of musical skill should be no excuse for neglecting this duty and privilege. The inexperienced singer need but make the experiment, and he will find that his voice is drawn at once into the general current of voices, and that without some effort to the contrary it harmonizes with them in obedience to a natural law. And even though the voice of a particular worshiper contribute but little to swell the harmony, yet the speaking of the words, or the mere motion of the lips, may be worth much as an assurance that "the heart is fixed," and is ready to "sing and give praise."

3. Let all parents in the congregation be careful that their children are taught the tunes which are used in the services of the Sabbath.

IV. *Finally.*

By all means let there be a *perfectly plain understanding* between minister, choir and people, as to what part the latter two are to take in public worship. If it be possible to sustain a choir whose performances shall be impressive and edifying, then let some part be assigned to them in the public services; if the people are expected to share in an act of praise, then let them *rise* and join with one voice in the psalm or hymn; let otherwise the song of the choir be disturbed by a confused attempt, here and there, at humming an unfamiliar tune; or lest, on the other hand, the psalm of general praise be taken up feebly and without confidence or unanimity, instead of being the full, hearty, and sincere voice of the great congregation.

* We are permitted to announce that such a book is in process of preparation by Mr. Lowell Mason.

THE BEATITUDES.

The Beatitudes are an interesting section in the Gospels. They constitute the introduction to the celebrated discourse of our Savior on the mount. They describe the character and condition of the members of Christ's kingdom.

In the first beatitude, the happiness of the kingdom of heaven generally is promised to the poor in spirit—*i.e.*, to the humble and contrite, the poor and needy of the sacred Psalmist.

In the second, consolation is promised to those who mourn or are in affliction.

In the third, a peaceful inheritance under the divine protection is promised to the meek or unrevengeful.

In the fourth, the attainment of holiness to those that hunger and thirst after it.

In the fifth, the obtaining of mercy hereafter to those that are merciful here.

In the sixth, the immediate vision of God hereafter to the pure in heart.

In the seventh, an acknowledged sonship of God to peace-makers who resemble God.

In the eighth, the happiness of the kingdom of God, as in the first beatitude, is promised to the persecuted for righteousness' sake.

On the beatitudes generally, I observe—

1. That the characters described are not to be taken abstractly, but in the concrete. They are traits belonging to the disciples of Christ, who were before him or in his mind.

2. That the happiness promised, whether commencing immediately or not, is future and heavenly; for, says our Savior, in a following verse, "Great is your reward *in heaven*."

3. That the happiness promised, except in the first beatitude, is designedly made to correspond to the character described.

4. That there are *eight predictions*, but as the ground of happiness in the first and last is the same, there are virtually but *seven beatitudes*.

5. Thus the beatitudes constitute an artificial, though not logical, whole. G.

PASTORAL REMINISCENCES.—No. III.

The winter was passed—gone. No revival, however, during *that winter*, had visited the town of F——. March was now progressing to its close; and in this locality (the western section of Maine), to a deep snow a *mire* scarcely less deep had succeeded. In School District No. —, the pastor recently expended much labor in conversation and prayer with families.

The large majority of heads of families here, were unbelievers. Some forbade prayer, some scoffed. Some said the Bible was untrue. Some found fault with Christian professors. Indeed the "bones" in this "valley" were "exceeding dry." One man alone indicated some interest for his salvation. This was Farmer L. Leaning over his barn-yard gate, to the pastor's inquiry, "Are you prepared for death and judgment, should you be called to meet them this night?" He answered, "No; I must be lost." "*Now*," said the pastor, "is the accepted time, behold *now* is the day of salvation; Mr. L., *do not neglect it*." Some forty years had Mr. L. and family occupied those premises. Providence had smiled; children had multiplied, wealth had increased; but no domestic altar was yet neared, nor even a closet consecrated by prayer.

* * * The brick school-house that stands on yonder hill, shows dimly in the twilight of an April evening. Here and there a little group is seen wending its way through the mire to the school-house, and Farmer L. among them, to attend an evening meeting. The seats gradually fill, until the place seems too strait for those assembled.

The pastor said, "My friends, I have just come from a dying bed. Mrs. F. is gone; she died very happy. Christ was near, and very precious to her soul at that solemn moment. Her last words were, 'Do invite all my neighbors to choose Christ, and prepare for death and heaven.'"

Then we sung, "There is a land of pure delight." Oh, how sweet, how solemn was that moment! Tears rolled down the cheeks of some aged and of some young persons. That the Holy Spirit was hovering over this little dying assembly, was too obvious to admit a doubt, though no word was uttered, except by the pastor. He occupied some thirty minutes in speaking of the death in "trespasses and sins" of men in general, and especially of those present, in an unconverted state. "Now," said he, "Christ is calling to you, somewhat as he did to Lazarus—'Come forth.' *It may be the last call.* Oh, how many years has he followed some present, and called, year after year, by mercy and by judgment, and still you have refused to hear! Will you slight him again to-night? Oh, will you, *can* you leave *this place*, with the accumulated guilt of again rejecting Christ?" We then sung, "There is a fountain filled with blood," during which Farmer L. arose in a retired corner of the house.

"Christians," said he, "I'm dead—I *am* dead, and have been in the grave of sin all these sixty years of my life. Oh, poor lost soul!—my family, my children, how can I meet them! Oh, can I meet *God* in judgment!"

On the next Tuesday P. M. an inquiry-meeting was held in that school-house. Twenty-four persons were present. Said the pastor to Farmer L., whose countenance indicated "the soul's calm sunshine," "have you obeyed the voice of Christ?" "Oh, let me tell you all," he replied, "how precious the Savior is! It was a great cross to me Sunday night to get my Bible, and read and attempt to pray before wife and children, and hired men; but whilst on my knees, *such* light, *such* love, *such a view of Christ!* do come, every one of you *now*, right to that precious Savior!" Mr. P. was there, and he wept, and said it was too late *for him*. Mr. F. confessed that when he told the minister that he should not pray in his house, he felt condemned, passed a sleepless night, and now feels that he deserves to go to hell. Mr. C. heard of the Sabbath-evening meeting; told his wife and children it was all priestcraft, and they should not go; but afterwards he went with them. Now himself, wife, and two daughters, came to the inquiry meeting to ask "what shall we do?"

Several seemed on the borders of despair, supposing their day of grace was past. Two were troubled lest the "doctrine of election" should keep them out of heaven. But fifteen of the whole number appeared truly convicted of sin. By and by the little Congregational church received an accession of twenty-three members, who witnessed a good confession.

One said that "prayer in my house by the pastor set me to thinking;" another, "the word which he spoke to me at the wood-pile I never got rid of"; and a third, "at that Sunday-evening meeting, eternity, and God, and the soul, seemed to me as they never had before."

Farmer L, now rests from his labors. He loved his Bible and consecrated his property to God, and often lamented that his entrance into the vineyard was delayed to the "eleventh hour."

"Eternal Spirit, we confess,
And sing the wonders of thy grace."

Nov. 6, 1853. N. N.

A Pattern.

So Paul called himself in his conversion to Christ. But how a pattern!

Of how great a sinner may be saved by grace. Was he not a blasphemer and persecutor? Did he not breathe out threatenings and slaughter against the disciples? Did he not aid in the murder of Stephen? Did he not drag helpless women to prison and judgment? Did he not imbue his hands in the blood of many martyrs? Did he not cherish the most intense malice towards Jesus Christ himself! But he obtained mercy. Who then need despair? When to the name of Manasseh, and the Magdalen, and the sinners of Jerusalem, was added that of Saul of Tarsus as saved by grace, was there not a demonstration that no child of Adam need perish!

Of how great a saint, such a saved sinner may become. Was there ever an instance of loftier or purer devotion? Do the annals of the world furnish a character of superior excellence? Was there not almost an utter abnegation of self, and consecration to Christ? Did not his moral course indeed resemble the morning light, which shineth more and more unto the perfect day? What untiring activity. What quenchless zeal. What sublime heroism. What seraphic love, and yet, this man was once the chief of sinners!

Yes—a pattern; one aspect of which forbids sinful despair; the other aspect of which allures and impels to holy hope and exertion!

THE BEAUTY OF HOLINESS.

BY LUCY LARCOM.

Can earth from her beauty bring gladness to Him
Before whose veiled splendor the sunbeams are dim?
His eye with delight soans the path of the spheres,
As, rolling in grandeur, they number the years.
Forever in loveliness Nature has stood,
Since the morn of her birth, when He said, "It is good."
And he tenderly looks on each wild bird and flower
That sings in the woodland, or smiles in the bower.

Yes; all the creation before Him is bright;
Yet is there a beauty more dear in His sight.
'Tis the beauty of holiness; when, like a star
It shines to His throne from the darkness afar,
Tinging all the black waves of humanity's sea
With its wide-circling radiance, golden and free,
There His own bright reflection He smiles to behold,
And He bids it in glory more dazzling unfold.

No blossom of holiness ever has grown
So frail that its fragrance reached not to His throne.
Though deep in the soul of the humblest of men
It opens, and shrinks from the worldling's dull ken,
The lone, hidden flower evades not God's eye,
But, cheerful, looks upward, beyond the blue sky,
And when it has baffled earth's tempests awhile,
Transplanted, 'twill flourish in Deity's smile.

Yet rarely below has appeared its sweet form,
'Tis a flower in the desert, a star in the storm.
In the home of the sinless its beauty is known,
There its fullness of glory forever has shone.
Oh! joy will it bring to our hearts and our eyes,
When Truth, like the sun, to its zenith shall rise,
When the darkness has fled, that wraps earth like a pall,
And the beauty of holiness shines over all!

From the Southern Literary Messenger.

Julia Sleeping.

BY CAROLINE HOWARD.

Hush! let the baby sleep!
Mark her hand so white and slender,
Note her red lip full and tender,
And her breathing, like the motion
Where a rose-tint lies at anchor,
Leaves a blush all warmly lying
In the bosom of the West.

See on her lip a smile.
'Tis the light of dreamland gleaming
Like the morning's first faint beaming;
Hush!—still solemn silence keeping,
Watch her, watch her in her sleeping
As she smiles in dreams the while.

I would paint her as she lies,
With brown ringlets damply clinging
To her forehead, shadowy tracings
On its whiteness—or where tracings
Of the blue veins' interlacings
On its snowy surface rise.

God! hear our fervent prayer!
Through the whole of life's commotion,
As she stems the troubled ocean,
Give her calm and peaceful slumber,
And may sorrows not encumber
Her unfolding years with care.

Ah, see, her sleep is o'er!
Flush of her cheek, she is holding
Mystic converse with the folding
Of the curtains o'er her drooping—
What beholds she in their looping
Mortals ne'er beheld before?

Now from her bath of sleep
Many a deep'ning dimple showing,
She hath risen fresh and glowing,
Like a flower that rain hath brightened,
Or a heart that tears have lightened,
Tears the weary sometimes weep.

Herself the silence breaks!
Hear her laugh so rich and ringing,
Hear her infant voice gushing
She hath won us by caressings,
We exhaust all words in blessings
When this precious baby wakes.

From the Watchman and Reflector.

My Pastor.

I am not aware, Messrs. Editors, whether or not you know this gentleman; if you do, I am sure you esteem him. He is not a man of noise but of work; he has no spasmodic fits of labor, but constantly keeps at it; he may not be very extensively known as a great man, but is loved by his own charge as a very good and very useful one. I rather believe that one or two churches, richer than his own, have offered him inducements to remove, but the spirit of his reply is, "I dwell among mine own people." He knows nothing of my present writing, and indeed I suspect that when he reads these lines in the *Watchman and Reflector*, which I know he receives, he will, on account of his deep humility, not know his own likeness.

My pastor is most thoroughly an evangelical preacher. He is "a scholar, and a ripe one;" but all is consecrated to Christ. His sermons, for he usually writes them, are good, and are not lacking in description of the works of God; but he has been thoroughly baptized into the sentiment of the poet:

"'Tis when the cross is preached, and only then,
That from the pulpit a mysterious power
Goes forth to renovate the moral man.
He that without it wields
The sacred sword, at best in mock display
A useless weapon flourishes in its sheath;
None feel its edge—none fear it."

The result of this preaching is good. Sinners are converted, Christians are strengthened, and on every hand vigorous and successful efforts are made to extend the cause of Christ. We esteem it a high privilege to co-operate with him in all his labors of love, and rejoice in the thought that he complains not of being left alone in his work.

But you may be ready to ask why I have given you this sketch; and especially would you do this if you knew as well as I do, its very imperfect character. But the fact is, that this writer has been mortified to find how instituted is my pastoral office,—that he has given me a pastor,—and *such* a pastor. I feel my responsibility increased, and am on every review of this kind more disposed to pray for his health, his success, and his long continuance among us. Moreover, I wish to ask the reader, What sort of a pastor have you? If he be like mine, I doubt not you are thankful; and if he be inferior, and comes short of what you would desire, perhaps *you* may be to blame. Do not, friendly reader, be angry. Is it not possible that you have neglected to pray for your pastor so much as you should have done? May you not have done something—or rather omitted to do something—which has discouraged him? Are you regular and punctual whenever he has a right to expect your presence? Are your labors, influence, and purse at his command? Should we not have better pastors if our churches had none but zealous, holy, praying members!

WHO?

Shoeing Horses.

The following are the regulations of the British army upon this subject. They were prepared by a mixed commission of officers and eminent experienced professional men, and have recently been issued:

1. The shoe is to be beveled off so as to leave a space and prevent pressure to the sole.

2. It is not to be grooved or festered, but simply punched, and the nails countersunk.

3. Calking is to be applied to the hind shoe only, and is to be confined to the outside heel. The inside heel is to be thickened in proportion.

4. The weight of the shoe is to be from twelve to fifteen ounces, according to the size of the horse.

5. Horses are to be shod with not less than six nails in the fore, and seven in the hind shoe; nor is the shoe to be attached with less than three nails in each side.

6. In preparing the foot for the shoe, as little as possible should be pared out; and the operation should be confined to the exfoliating parts of the foot only.

7. Both the fore and the hind shoes are to be made with a simple clip at the toes.

These rules may be of some value to blacksmiths and horse owners.

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